G. R. S. 59]

# GENERAL AND REVENUE SECRETARIAT.

1906

( Madras )

**File No.** 208

**Serial Nos.** 1—10.

## Papers Filed.

***Month*** June 1908.

SUBJECT.

Utsavams &c of the Sri Vedanta Desikar in the Sri Ranganathaswamy temple Srirangam, Trichinopoly Taluk.

| PREVIOUS REFERENCES. | LATER REFERENCES. |
|---|---|
| M.J. 124 — 92. | Misc 1 155—08 |

Lalee refee. 155-08

Muz. 8] 190

MUZRAI SECRETARIAT.

OFFICE NOTE.

File No.

SUBJECT.

Re the Utsavams etc. of the Sri Vedanta Desikar Sri Ranganathaswamy temple at Tirumale, Nagadi Taluk

From

The Dy. Commissioner, Bangalore District

No. 99 dated 20th April 1908.

(Slip 9) On the 25th September 1906, Srinivasa Raghava char, Archaka Gurusha of the Sri Ranganathaswamy temple at Tirumale Nagadi Taluk, memorialized H H the Maharaj representing that it was manual for the Archak to do puje to the Sri Vedanta Desikar and other Acharyars in the temple, that the Tirunakshatram utsavam was to come off on the 28th idem and the car festival, on the 29th, that during the Thodaka Kadaka utsavam which commences from the 19th idem, the Archak declined

to worship the Desikar and Swayampaki to cook Nivedana. He prayed for orders being issued to conduct Yajnopavitham Utsavam etc. without any hitch."

The memorial which was referred to this office for disposal under cover of the Private Secretary's memo dated 3rd October 1906, and several other petitions subsequently received from the said Individual were forwarded to the Dy Commr, Bangalore District.

Srinivasiengar and Perumala achar, Archaks of the Sri Ranganatha swamy temple also petitioned this office stating that it was usual for the Sanicharak to do puja to the Sri Vedanta chariar in the temple, and praying that the portion of their pay withheld by the Amildars for failure to conduct worship to the Desikar idol might be refunded to them. (Slip K)

The above petition was also forwarded to the Dy. Commissioner

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with a request to be informed whether under the circumstances of the case, the Amildar was right in stopping the pay of the petitioners without sanction from higher authority.

It will thus be seen that the point for decision in this case is — who should conduct worship and other services to the Desikar idol — whether the Archak or the Sanchari.

The Dy Commissioner has submitted his report on the subject together with the records of enquiry.

From the Varnadar records it is observed as follows —

The Archak deposes that since the year Akshaya or so, either the Sanichark or the Cook was — doing puja to the Desikar, that

(Slip L

after the death of Adige Rangannah on 4th September 1906, worship has ceased, but there is no remuneration for this service and that they (Archaks) never did puje to the Desikar

Sampangiyar, Shanbhogue and certain other temple servants have deposed to the effect that Archaks were doing puje, while Shanik Yerramalliah, Adhyapaka & Veda Parayana men and a few others have deposed to the effect that Sancharam was doing puje (Sh. M)

In his report dated 15th November 1906, the Amildar states that the temple is divided into parties, that there is nothing on record to arrive at a definite conclusion in the matter, and that certain documents produced in the case throws (Sh. M)

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no light on the disputed point. He reports that on local enquiry he was given to understand that the Tengale Sri Vaishnava community of Srirangam made an attempt to intromise without permission a new Ganapathi utsava Vigraha into the temple that the Vadagale Acharya Purusha having brought this irregularity to the notice of the Taluk authorities, their attempt met with no success and that out of ill-will, the Archaks were creating all the fuss and had ceased worshipping the Desikar He adds that pending disposal of the matter, he has however directed the Sanichavaik To do puja To the Desikar and requests permission to get purificatory ceremonies performed in order To revive -

worship, the cost thereof viz Rs 5/- being met from the temple funds

The Dy Commissioner therefore asks for information as to the source from which the cost of Desikar Utsavam was being met.

The Amildar in his report dated 24th January 1904, states that on the last day of Tirunakshatram Utsavam, a sum of Rs 1-4-0 is being paid out of Kaitara amount, that the cost of Sravana Nakshatra & other Utsavams of the Desikar are being met from the Kusumat deposits made by Servaikarars. He further reports that the Sambandam deposed that the Acharpurusha deposed was giving 20 seers of rice and one Rupee in cash per mensem for doing the

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service and that without being remunerated, he was not prepared to do Buje. The Amildar adds - that the Sanichanak's statement is not borne out by documentary evidence, that the Archak and the Sanichanaks are relatives and that the Archak's conduct is reprehensible.

Thereupon the Deputy Commissioner Sparkes issued orders to the Amildar to inform the persons concerned that under the circumstances, non-performance of Buje as per manual only discloses their disobedience and the Amildar was directed to recover the Sampratikshane expenses from the defaulters.

(Slip 6)

The Amildar reports that the Archak has again disobeyed

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the amins urging the plea that he never performed puje to the idol, but the ~~Archaka~~ Parichanak was doing it and that nothing is paid to him for his work the Amildar adds that he has withheld the pay of the Archaks pending (Slip P the receipt of orders in the matter.

The Dy. Commissioner thereupon submitted his report to Govt and solicited instructions in the matter.

As it was reported that so far back as 1862-3, a dispute arose as to who shoud do puje to the Desikar and that the records then submitted to Govt were still pending disposal, the Dy Commissioner was requested to intimate the number and date of the communication

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under cover of which the records were sent, in order to facilitate an exhaustive search being made in this office records

That Officer now reports that no reference seems to have been made from his office on the subject and submits the Amildar's report no 135 dated 3d may 1863 x It is mentioned therein that Sanicharam Ramasamiah was worshipping the Vedanta Desikan idol

(Paper under disposal)

x (Slip Q)

The Dy Commissioner thereupon states that it was clear from the document traced out that the Sanicharam was doing puje and directed the Amildar to make immediate disbursement of the arrears of the Archaks' pay

(Slip R)

The Amildar reports that he has directed the Shekdar to carry out the above orders, that his main object in withholding the Archaks' pay is to carry into effect the Dy Commrs order and that he did not obtain permission on the impression that he was there to use his discretion in such matters and requests to be excused (Slip S

On his order no. 281, the Dy. Commr has ordered the recovery of the Samprokshane amount from the Sanicharak (Slip S

In his report dated 8th March 1908, the Amildar states that the arrears of pay due to the Archaks have since been disbursed: (Slip T)

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AV 01/9/07 Submitted Rit 11/5/08

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11

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Muzrai Secretary's remarks:—

Under the circumstances reported, the Deputy Commissioner's orders that the Parichara k should do the duties of Puja & the Desikar Vigraha in the Sri Ranganathaswami temple at Tirumalai, Madadi Taluk, may it is submitted be approved. The memorialist, Sreenivasa Raghava Iyengar may be informed accordingly.

467
12.5.08

Subd. to the 2nd Joint Commissioner

12.5.1908

agree

13/5/08

Draft approved

13/5/08

Issue the draft

14/5/08

17—

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G.B.S. 13]

## Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

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The application of Sreenivasa Raghavachar for a review of the Govt's order directing that the Pancha shall worship the Vigraha Sri Vedantachar in the Sri Ranganathaswamy Devasthanam is before Govt. He has now produced printed copies of the extracts from Pancharatna Shastra and also of certain precedents in support of contention that the Pancha shall worship V

He prays that the above may also be taken into consideration at the time of the disposal of his application. The matter has been reserved for personal inspection.

Submitted.

19-11-08

*N. B.*—Should routine notes be written on detached slips, the notes must be copied or slips pasted on this form.

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ಶ್ರೀ ಪೊಲೀಸ್ ಕಮೀಷನರ್

ಮಾನ್ಯರೇ/ಮಾನ್ಯರವರಲ್ಲಿ ನಾನು ಕಳೆದ ಹಲವು ವರ್ಷಗಳಿಂದ ಬೆಂಗಳೂರಿನಲ್ಲಿ ವಾಸವಾಗಿದ್ದು ಸ್ವಂತ ಉದ್ಯೋಗ ಮಾಡಿಕೊಂಡಿರುತ್ತೇನೆ. ನಾನು ಕಳೆದ ಕೆಲವು ತಿಂಗಳುಗಳಿಂದ ಮನೆಯಲ್ಲಿ ಕೆಲಸದವರಿಲ್ಲದೆ ಕಷ್ಟಪಡುತ್ತಿದ್ದೆ. ಆದ್ದರಿಂದ ಮನೆಯಲ್ಲಿ ಕೆಲಸಕ್ಕೆ ಸಹಾಯಕ್ಕಾಗಿ ಒಬ್ಬ ಹುಡುಗಿಯನ್ನು ಕರೆತರಲು ನಿರ್ಧರಿಸಿದೆ. ಆದ್ದರಿಂದ ನಾನು ಮಂಗಳೂರಿಗೆ ಹೋಗಿ ಅಲ್ಲಿಂದ ಒಬ್ಬ ಹುಡುಗಿಯನ್ನು ಕರೆತಂದಿರುತ್ತೇನೆ. ಆ ಹುಡುಗಿಯ ಹೆಸರು ಕುಮಾರಿ ಸುಮಿತ್ರಾ ಎಂದು ತಿಳಿಸಿರುತ್ತಾಳೆ. ಆಕೆಯ ವಯಸ್ಸು ಸುಮಾರು 18 ವರ್ಷ ಎಂದು ತಿಳಿಸಿರುತ್ತಾಳೆ. ಆಕೆಯ ತಂದೆ ತಾಯಿಯವರು ಮಂಗಳೂರಿನಲ್ಲಿ ಇರುತ್ತಾರೆ ಎಂದು ತಿಳಿಸಿರುತ್ತಾಳೆ. ಆಕೆಯ ತಂದೆ ತಾಯಿಯವರ ವಿಳಾಸ ಕೇಳಿದಾಗ ಆಕೆಯು ಸರಿಯಾಗಿ ತಿಳಿಸಿರುವುದಿಲ್ಲ. ಆಕೆಯ ತಂದೆ ತಾಯಿಯವರ ಹೆಸರು ಮಾತ್ರ ತಿಳಿಸಿರುತ್ತಾಳೆ. ಆಕೆಯ ತಂದೆಯವರ ಹೆಸರು ಶ್ರೀ ಕೃಷ್ಣಪ್ಪ ಎಂದು ತಿಳಿಸಿರುತ್ತಾಳೆ. ಆಕೆಯ ತಾಯಿಯವರ ಹೆಸರು ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮಿ

ಅರ್ಜಿ ನಮೂನೆ

ಸೇವಾ ನಿರತ ಶಿಕ್ಷಕರಿಗಾಗಿ ಪ್ರಾಥಮಿಕ ಶಾಲಾ ಶಿಕ್ಷಕರ ಪದವಿ ಪೂರ್ವ ತರಬೇತಿ ಕೋರ್ಸಿಗೆ ಪ್ರವೇಶ ಪಡೆಯಲು ಅರ್ಜಿ

ಅರ್ಜಿ ಸಲ್ಲಿಸುವ ಮೊದಲು ಕೆಳಗಿನ ಸೂಚನೆಗಳನ್ನು ಎಚ್ಚರಿಕೆಯಿಂದ ಓದಿಕೊಳ್ಳಿರಿ.

ಸೂಚನೆಗಳು

1. ಅರ್ಜಿಯನ್ನು ಕಪ್ಪು ಶಾಯಿಯಲ್ಲಿ ಬರೆಯಬೇಕು ಅಥವಾ ಟೈಪ್ ಮಾಡಿರಬೇಕು.
2. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಬರೆಯಬೇಕು.
3. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
4. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
5. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
6. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
7. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
8. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
9. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.
10. ಅರ್ಜಿಯಲ್ಲಿ ಕೇಳಿರುವ ಎಲ್ಲಾ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಬರೆಯಬೇಕು.

ಅರ್ಜಿ ಸಲ್ಲಿಸುವ ಮೊದಲು ಎಲ್ಲಾ ಮಾಹಿತಿಯನ್ನು ಪರಿಶೀಲಿಸಿಕೊಳ್ಳಿರಿ.

ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಯಾವುದೇ ಬದಲಾವಣೆಗೆ ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಯಾವುದೇ ಬದಲಾವಣೆಗೆ ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

19/11/08

ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಯಾವುದೇ ಬದಲಾವಣೆಗೆ ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

Submitted
10/5/2019

Ordered that
the case be submitted
after N. Sankaranti
returns.
10/5/2019

ಕೆಳಕಂಡ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅರ್ಜಿಯನ್ನು
ಈ ಕಚೇರಿಯಲ್ಲಿ ಸಲ್ಲಿಸಿರುತ್ತೇನೆ. ಆದುದರಿಂದ
ತಾವುಗಳು ನನಗೆ ಪಡಿತರ ಚೀಟಿಯನ್ನು ಕೊಡಿಸಲು
ಕೋರಿದೆ.

8/5/09

ತಮ್ಮವಿಶ್ವಾಸಿ
ಮಂಜು

Regarding application for Divisional Inspector's Visit to Implement

ಇವರು ಸಲ್ಲಿಸಿರುವ ಅರ್ಜಿ ಕುರಿತು.

V.I.

ಮೇಲ್ಕಂಡ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಈ ಕಛೇರಿಯಲ್ಲಿ ಸಲ್ಲಿಸಿರುವ ಅರ್ಜಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ ಈ ಕಛೇರಿಯ ಅಧಿಕಾರಿಗಳು ಶಾಲೆಗೆ ಭೇಟಿ ನೀಡಿ ಪರಿಶೀಲಿಸಿ ವರದಿ ಸಲ್ಲಿಸಿರುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಈ ಕಛೇರಿಯ ಅಧಿಕಾರಿಗಳು ಶಾಲೆಗೆ ಭೇಟಿ ನೀಡಿ ಪರಿಶೀಲಿಸಿ ವರದಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಅರ್ಜಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ ಕ್ರಮ ಕೈಗೊಳ್ಳಲು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲವೆಂದು ತಿಳಿಸಿದೆ.

ಸಂಬಂಧಪಟ್ಟಂತೆ ಮಾನ್ಯ ಸದಸ್ಯರುಗಳು ದಿನಾಂಕ ಪ್ರಯುಕ್ತ ಸಲ್ಲಿಸಿರುವ ಮನವಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ ಸಂಬಂಧಪಟ್ಟ ಶಾಲೆಗಳಿಗೆ ಭೇಟಿ ನೀಡಿ ಪರಿಶೀಲಿಸಿ ವರದಿ ಸಲ್ಲಿಸಲು ಈ ಕಛೇರಿಯ ಅಧಿಕಾರಿಗಳಿಗೆ ಸೂಚಿಸಲಾಗಿದೆ. ಅಧಿಕಾರಿಗಳು ಭೇಟಿ ನೀಡಿ ವರದಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಕ್ರಮ ಕೈಗೊಳ್ಳಲಾಗುವುದು.

ಸದರಿ ಶಾಲೆಗಳಿಗೆ ಭೇಟಿ ನೀಡಿ ಪರಿಶೀಲಿಸಿ ವರದಿ ಸಲ್ಲಿಸಲು ಈ ಕಛೇರಿಯ ಅಧಿಕಾರಿಗಳಿಗೆ ಸೂಚಿಸಲಾಗಿದೆ.

ಆದ್ದರಿಂದ ಈ ವಿಷಯವನ್ನು ಕಡತದಲ್ಲಿ ಇರಿಸಿಕೊಳ್ಳಲಾಗಿದೆ.

ವಿಚಾರಣೆಯನ್ನು ಮಾಡಿ ಸಾಕ್ಷಿಗಳನ್ನು ಪರಿಶೀಲಿಸಿದಾಗ
ಪ್ರಕರಣದಲ್ಲಿ ಆರೋಪಿತನ ಸ್ವೀಕೃತಿಪ್ರಕಾರವಾಗಿ
ದಿನಾಂಕ 15-09-2018 ರಂದು ಮಧ್ಯಾಹ್ನ 12.30 ಗಂಟೆಯ
ಸುಮಾರಿಗೆ ಕೆಲಸಕ್ಕೆ ಹೋಗಿದ್ದ ಮೃತಳು ಮನೆಗೆ ಬಂದಾಗ
ಫಿರ್ಯಾದಿಯು ಮೃತಳನ್ನು ಏಕೆ ಕೆಲಸಕ್ಕೆ ಹೋಗಿದ್ದೆ ಎಂದು
ಕೇಳಿದ್ದಕ್ಕೆ ಮೃತಳು ಫಿರ್ಯಾದಿಗೆ ಅವಾಚ್ಯವಾಗಿ ಬೈದು
ಜಗಳವಾಡಿ ಮನೆಯಿಂದ ಹೊರಗೆ ಹೋಗಿರುತ್ತಾಳೆ. ಸಂಜೆ
6.30 ಗಂಟೆಯ ಸುಮಾರಿಗೆ ಫಿರ್ಯಾದಿಯು ಮೃತಳಿಗೆ
ಫೋನ್ ಮಾಡಿದಾಗ ಮೃತಳು ಫೋನ್ ಎತ್ತಿ
"ನಿನ್ನ ಮಗಳು ಸತ್ತಿದ್ದಾಳೆ ಬಾ ಬಂದು ನೋಡಿಕೊಂಡು ಹೋಗು"
ಎಂದು ಹೇಳಿ ಫೋನ್ ಕಟ್ ಮಾಡಿರುತ್ತಾಳೆ. ಆಗ
ಫಿರ್ಯಾದಿಯು ಮೃತಳ ಮನೆಗೆ ಹೋಗಿ ನೋಡಲಾಗಿ
ಮೃತಳು ಮನೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಹಾಕಿದ್ದ ಶೀಟಿಗೆ
ಸೀರೆಯಿಂದ ನೇಣು ಹಾಕಿಕೊಂಡು ಮೃತಪಟ್ಟಿರುತ್ತಾಳೆ.
ಮೃತಳ ಸಾವಿಗೆ ಆರೋಪಿತನ ಕಿರುಕುಳವೇ ಕಾರಣವೆಂದು
ಫಿರ್ಯಾದಿಯು ನೀಡಿದ ದೂರಿನ ಮೇರೆಗೆ ಠಾಣಾ ಮೊ.ಸಂ.
102/2018 ಕಲಂ 498(ಎ), 306 ಐಪಿಸಿ ಪ್ರಕರಣ ದಾಖಲಿಸಿಕೊಂಡು
ತನಿಖೆ ಕೈಗೊಂಡಿರುತ್ತೇನೆ. ತನಿಖೆಯ ಸಮಯದಲ್ಲಿ
ಮೃತಳ ಶವವನ್ನು ಮಹಜರು ಮಾಡಿ ಶವವನ್ನು
ಮರಣೋತ್ತರ ಪರೀಕ್ಷೆಗಾಗಿ ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆಗೆ ಕಳುಹಿಸಿಕೊಟ್ಟು
ಸ್ವಾಧೀನಪಡಿಸಿಕೊಂಡು ಸಾಕ್ಷಿದಾರರ ಹೇಳಿಕೆಗಳನ್ನು
ಪಡೆದುಕೊಂಡು ಆರೋಪಿತನನ್ನು ದಸ್ತಗಿರಿ ಮಾಡಿ
ಆರೋಪಿತನ ಹೇಳಿಕೆಯನ್ನು ಪಡೆದುಕೊಂಡು ಆರೋಪಿತನ
ವಿರುದ್ಧ ಸಾಕ್ಷ್ಯಾಧಾರಗಳು ಸಂಗ್ರಹವಾದ ಮೇಲೆ ಆರೋಪಿತನ
ವಿರುದ್ಧ ಆರೋಪಪಟ್ಟಿಯನ್ನು ಸಲ್ಲಿಸಿರುತ್ತೇನೆ.

ಆರೋಪಿತನು ಮೃತಳಿಗೆ ಮದುವೆಯಾದ ಸಮಯದಲ್ಲಿ
ಕೊಟ್ಟಿದ್ದ ವರದಕ್ಷಿಣೆಯ ಹಣ ಮತ್ತು ಚಿನ್ನಾಭರಣಗಳನ್ನು
ಕೊಡುವಂತೆ ಮೃತಳಿಗೆ ಪೀಡಿಸುತ್ತಿದ್ದುದಲ್ಲದೆ ಆಕೆಗೆ
ಹೊಡೆಬಡೆ ಮಾಡಿ ಕಿರುಕುಳ ನೀಡುತ್ತಿದ್ದುದರಿಂದ ಮೃತಳು
ಮನನೊಂದು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿರುತ್ತಾಳೆ ಎಂದು
ಆರೋಪಪಟ್ಟಿಯಲ್ಲಿ ತಿಳಿಸಿರುತ್ತಾರೆ. ಆರೋಪಪಟ್ಟಿಯ
ಅನುಸಾರ ಆರೋಪಿತನ ವಿರುದ್ಧ ಕಲಂ 498(ಎ), 306
ಐಪಿಸಿ ಅಡಿಯಲ್ಲಿ ಈ ಪ್ರಕರಣವು ದಾಖಲಾಗಿರುತ್ತದೆ.

ಆರೋಪಿತನು ಜಾಮೀನಿಗಾಗಿ ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ್ದು ಅರ್ಜಿಯು
ಈ ನ್ಯಾಯಾಲಯದಲ್ಲಿ ವಿಚಾರಣೆಯಲ್ಲಿರುತ್ತದೆ.
ಆರೋಪಿತನ ಪರ ವಕೀಲರು ಜಾಮೀನು ಅರ್ಜಿಯಲ್ಲಿ
ಆರೋಪಿತನು ಮೃತಳಿಗೆ ಯಾವುದೇ ಕಿರುಕುಳ ನೀಡಿರುವುದಿಲ್ಲ
ಎಂದು ಆಕ್ಷೇಪಣೆ ಸಲ್ಲಿಸಿರುತ್ತಾರೆ. ಆರೋಪಿತನು
ಮೃತಳಿಗೆ ಕಿರುಕುಳ ನೀಡಿರುವುದಿಲ್ಲ ಎಂದು ಆಕ್ಷೇಪಣೆ
ಸಲ್ಲಿಸಿರುವುದರಿಂದ ಆರೋಪಿತನು ಜಾಮೀನಿಗೆ ಅರ್ಹನಾಗಿರುತ್ತಾನೆ
ಎಂದು ಆರೋಪಿತನ ಪರ ವಕೀಲರು ವಾದಿಸಿರುತ್ತಾರೆ.
ಆರೋಪಿತನ ಪರ ವಕೀಲರ ವಾದವನ್ನು ಆಕ್ಷೇಪಿಸಿ
ಸರ್ಕಾರಿ ಅಭಿಯೋಜಕರು ವಾದಿಸಿರುತ್ತಾರೆ. ಆರೋಪಿತನು
ಮೃತಳಿಗೆ ಕಿರುಕುಳ ನೀಡಿರುವುದರಿಂದಲೇ ಮೃತಳು
ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿರುತ್ತಾಳೆ. ಆರೋಪಿತನು
ಜಾಮೀನಿಗೆ ಅರ್ಹನಾಗಿರುವುದಿಲ್ಲ ಎಂದು ವಾದಿಸಿರುತ್ತಾರೆ.
ಆರೋಪಿತನ ಪರ ವಕೀಲರು ಮತ್ತು ಸರ್ಕಾರಿ
ಅಭಿಯೋಜಕರ ವಾದವನ್ನು ಆಲಿಸಿದೆ. ಪ್ರಕರಣದ
ಸಾಕ್ಷಿಗಳ ಹೇಳಿಕೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿದೆ. ಆರೋಪಿತನು
ಮೃತಳಿಗೆ ಕಿರುಕುಳ ನೀಡಿರುವುದರಿಂದಲೇ ಮೃತಳು
ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿರುತ್ತಾಳೆ ಎಂಬುದಾಗಿ ಸಾಕ್ಷಿಗಳ
ಹೇಳಿಕೆಗಳಿಂದ ಕಂಡುಬರುತ್ತದೆ. ಆರೋಪಿತನು
ಜಾಮೀನಿಗೆ ಅರ್ಹನಾಗಿರುವುದಿಲ್ಲ ಎಂಬ ಅಭಿಪ್ರಾಯಕ್ಕೆ
ಬಂದಿರುತ್ತೇನೆ. ಆದ್ದರಿಂದ ಆರೋಪಿತನ ಜಾಮೀನು
ಅರ್ಜಿಯನ್ನು ವಜಾ ಮಾಡಿ ಆದೇಶಿಸಿದೆ.

ಸಂತೆಯಲ್ಲಿ ಪಿಂಚಣಿದಾರರಿಗೆ ಕಡಿಮೆ ದರಕ್ಕೆ ಸಾಮಾನುಗಳನ್ನು
ಕೊಳ್ಳಲು ಅನುಕೂಲವಾಗುವಂತೆ ಪ್ರತ್ಯೇಕ ಅಂಗಡಿಗಳನ್ನು ತೆರೆಯಲು
ಸಂಬಂಧಪಟ್ಟವರಿಗೆ ಸೂಚನೆ ನೀಡಲಾಗುವುದು.

ಹಿರಿಯ ನಾಗರಿಕರಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಲ್ಲಿಸಿರುವ
ಅರ್ಜಿಗಳನ್ನು ಆದಷ್ಟು ಬೇಗ ವಿಲೇವಾರಿ ಮಾಡಲು
ಕ್ರಮ ತೆಗೆದುಕೊಳ್ಳಲಾಗುವುದು. ಹಿರಿಯ ನಾಗರಿಕರಿಗೆ
ಸಂಬಂಧಿಸಿದಂತೆ ಸಲ್ಲಿಸಿರುವ ಅರ್ಜಿಗಳ ವಿಲೇವಾರಿಯ
ಪ್ರಗತಿಯ ಬಗ್ಗೆ ಪ್ರತಿ ತಿಂಗಳು ಪರಿಶೀಲನೆ ಮಾಡಲಾಗುವುದು.
ಅಲ್ಲದೆ ಅರ್ಜಿಗಳ ವಿಲೇವಾರಿಯ ಬಗ್ಗೆ ಮಾಸಿಕ ವರದಿಯನ್ನು
ಸಲ್ಲಿಸಲು ಸೂಚಿಸಲಾಗುವುದು.

21/9/08

ಅಧಿಕಾರಿಯ ಹೆಸರು
ಹುದ್ದೆ
ಕಚೇರಿಯ ವಿಳಾಸ:

MYSORE GO...
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The Government of H. H. the Maharaja of Mysore.

Miscellaneous petition of 1908-09

Petitioner.

Sreenivasa Raghavachar —
Acharya Purusha of the Sree Ranganatha Swami temple at Nagadi, Bangalore District.

The petitioner above-named most respectfully prays for a review of the order passed by the Secretary to Government in the Muzrai Department in No. 5638 S/17 dated 17th June 1908 in re. the performance of puja to Vedantha Desikar Vigrah in the above temple by Paricharakas in place of Archika for the following reasons: —

That the above order was based entirely on the decision of the Deputy Commissioner who relied upon the report of the Amildar who first, for the Tenkalay Sect, had recommended the nomination of paricharaka for the puja in lieu of Archika. The Amildar in making [illegible]

carefully on the subject nor have any
reply to the petitioner to say the shashathic
objections in appointing panicharalla for
performance of worship and the Amildar's report
is based more on his influences than on the facts.

2 That the order of 1862-3 provided in the
above proceedings neither applies to the nomination
of Arehika nor to the puja question itself;
the subject then mooted was altogether foreign;
it referred only to the taking care of the Vedanta
Desikar's shrine and to have the custody of
the keys. It may even be submitted here
that it was not an order at all as observed
in the above proceedings, it was only an inter-
mediate report of the Amildar to his superior
authorities with reference to an order issued
to him the appropriation of that report to the
settlement of puja question at the present
juncture is nothing but a misconception in
as much as it is not conclusive of the matters
stated for a final order to be adhered to.
The said report among other things states that
there is no necessity to report in the performance
of puja which is not in dispute and even
if such report is necessary it may be said
that the panicharakar was immune from
performing puja to Vedanta Desika's idol
that the duty of watching the temple
devolves on all the Sthanikars and the

Key —

room containing the idol of Vedanta
Desikar should be kept by Stanekka and
he should open the door in the after-noon to
enable the archika to worship the idol and
lock up the same as soon as puja is over. Here
it may be noticed that in the first portion of the
report it is mentioned that the paricharaka was doing
the puja whereas in the latter portion it is said
that "when archika comes to worship in the afternoon"
If as a matter of fact the paricharaka was
performing the puja it would clearly have been
written "when paricharaka comes in the after-noon.
As the amildar was aware that archikas were
performing the puja referred to as per manool,
he has mentioned the words 'when archika comes
to worship in the after-noon." Here, a doubt may
arise as to whether it is archika or paricharak
that should perform the puja because both names
are mentioned by the Amildar in his report
Whatever wanting that it was, paricharaka
who was doing puja in the, it is now clear
from the evidence of the temple servants who
do not belong to the petitioners' caste that after
the death of the paricharaka in question for
the last 40 or 45 years no one of the persons
the archikas were doing puja to in the
Desikar's idol & these practice is continued in
supercession of all previous practice if any
such existed. If it is contended, that
archika mentioned in the latter
must refer to paricharaka occurring in the
first portion, the inference

for, Archika is a person e
the idol and perform its puja according to
ritualistic ceremony, while paricharaka is
one who works under him by giving to him
the things required for the performance of
the worship. That to each shrine containing
Bhakta vigrahas in mysore & other temples
throughout the province, Archika & pari=
charaka have been appointed and archikas
alone are performing puja to them. No
such provision is made to this temple.
There is only one archika for all the vigrahas
including principal deity in the temple
and his duty is the worship of all the idols.
Therefore the word archika cannot be meant
to apply to paricharaka.

3. That now turning to the direct evidence,
on the subject, it may be observed that in
the depositions, dated 20.9.06, of parapattegar,
Bidirinama ar, and thereupon they have
said that 'from their appointment as such
and from their experience of many
years archikas & not paricharaikas
were performing the worship of the idol in
question and similarly the stanikas of
the temple namely Kalliah, Ranganna,
Rangappa and Narasiraya have deposed
before the Amildar on 20.9.06 to the effect
that from time immemorial archikas
were worshipping the idol & not the paricharakas
and that the latter were only cleaning the
vessels and handing over lighted camphor

to to

and of the former for the purpose of worship & that there never was a custom for the panchanakas to perform the puja. The temple servants viz, Chikk Ranga, Pillaja, patta Ranga, Marakachi Srinivasa, Setti Ranga Gollar Ranga & Gumbathi Ranga, have also stated in their depositions that archika alone was performing puja and manglathi & that they have never seen panchanaka doing it and the Varna Davies so far as they knew, have defined that archika was doing puja.

4. That this satisfactorily proved both from the denial (vide para 3) and the documentary (para 2) evidence that upto 6-10-9-06 archikas alone were performing the worship of Vedanta Venkata all along continuously.

5. That the idea in the archikas suddenly stopped puja to Vedanta's idol may be inferred from the following circumstances. That the Archikas & Athanahalli are Tenkala Brahmins. Certain Venkatay Sreevaishnavas had newly got up an idol called "Prasanna Mahamuni" and set it up in the temple contrary to Mamool. They had also filed a petition on 30-8-06 praying that the [illegible] the erection [illegible] temple. [illegible]

a report on their petition b- the
as per orders of Govt passed in proceedings
No 3742 dt 5th March 1906 in the matter
of the fees of T. Narasipur, sanction should
not be awarded for inauguration of the
new idol in the temple contary b- mamool
The archakas labouring under the impression
that the action taken by the Amildar
in the above matter was at the instance
of the petitioner and bearing ill will against
the Vadagale community b which the
petitioner belongs, has falsely stated
contrary b- existing mamool that they were
and worshiping Vedanta desikar idol.

b That on the report submitted by the
Amildar, Mr. H.H Sparks, the then Dy
Commissioner, had in his No 602 dt 14.3.07
passed orders b- the effect that from the enquiry
held by the Amildar with reference b- previous
records, it is clear that archikas & pari-
chanakas were rendering the worship of
the idol rendering menial services b- one
another that the refusal of the archikas
to perform the puja in disobedience is owing
b- the factious spirit which they bear,
that they may be apprised of the mamool
state of things & directed b do puja and
there is no reason for the Govt defraying
the expenses of samprokshana & that they
must be recovered from the body in
question.

against this order we are
complaine) and presented a petition to the Deputy
Commissioner objecting to the performance
of worship and on the report of the Amildar
submitted on this petition Mr. D. Deva Raj Urs,
the then Dy Commissioner, ordered in his No 176
dy 9.9.07. that as it appeared to him that
pancharaka was worshiping the idol in
1863 and the same practice must be observed
and enforced.

8 That against this order the petitioners
appealed to the Mysore Secretary praying
that it may be cancelled and be in contary
to the order of the former Dy Commissioner
(No 60 dated above) directing that archakas
should perform puja as before.

9. That without referring to previous
records and evidence in the case a summary
of which has been given in para 2 & 3 of
this Memorial, the Mysore Secretary has
passed its order No 563 dy 17.6.08 a review
of which is now earnestly sought for.

10. That apart from the evidence
and records above enumerated there is
shastraic objection in panchamas —
performing the puja in the temples
worships in every temple the vaidikas should
be accepted according to sastras and
time honoured custom and usage.

X. vide extracts of the authority in Sanskrit Slokas enclosed.

and Archikas alone are competa
hnja in the temples from the principal
diety & the Bhakta Vigrahas located
in the temple prakaram and that panicharakas
are not competant to touch and worship
the idol. The duty of the panicharaka is
cleaning vessels and assisting the archikas.
The duties of Archikas & panicharakas
as defined in Sastras are universally & uniformally
observed and archikas alone perform
hnja to all the Alwars & Bhakta Vigrahas
including Vedanta Desikar in all the temples.

11 That on a reference being made
by the Agent of H H Sree Parakal Swami
Mutt to the Palace Officer as to the
practice in vogue in conducting hnja &
Archana in the temples of Sree
Vedanta Desikar in the temples of Sree
Prasanna Krishna Swami, Sree Varaha
Swami and Sree Lakshmi Ramana Swami
at Mysore, it has been ascertained that
in all these temples the practice is that
archikas alone do hnja by rotation.
Vide Palace Officer's letter No 495 dated 28.7.08
to the Sree Mutt Agent - who communicated
it to the petitioner, in original, a copy of
which is here in enclosed for favour of
perusal

12. In the Sri Vaishnava Vigrahas
located in seperate shrines detached from
the main temple prakaram, there are -
archikas and panicharakas where too,
the archikas alone perform puja to the idol
and

and parichara ka attend to his duties.

13. That the whole subject may be reduced into three simple heads:-

(i) Whether the order of 1862-3 which forms the basis of present decision of the Deputy Commissioner as well as Govt. is an order as it ought to be? and if so does it clearly throw light on the question of parichara doing puja?

(ii) If parichaka was really doing puja in 1862-63, is it advisable to disturb the present arrangement of archikas doing puja continuously for upwards of 40 or 45 years?

(iii) Is it in terms of Sastras that parichaka doing puja to idols in the temples instead of Archikas?

A solution of any of the heads will finally settle the question under appeal.

14. That it has been discussed in the proceedings under reference that the present archika is stated to have been refused to perform puja as yet and therefore. In this connection it may be submitted that there are several archakas in the temple viz. Venkatesha Ramanujachar, Srinivasa Bhatta, [illegible] Vedanta [illegible]

puja of several Bhakta Vigrahas
temple forms part & parcel of the duty
of the archika and not at his option
to do puja of some as he likes As long
as archika worships the main deity
& as long as there is no seperate archika
for each of the Bhakta vigrahas, he is
bound to worship all Bhakta vigrahas
in the temple and so also vedanta desikar.
& whom like all other Bhakta vigrahas
a uniform allowance is given out of the
temple income.

15. That is sanctified, two years after
the puja of vedanta desikar was stopped
and the matter was finally disposed of
as laid down in sastras that of any idol
deity or vigraha remains unworshipped
in the temple for 3 years consecutively,
it has to be reconsecrated (or kumbabishekam)
which formality & ceremony involves
a good deal of trouble and expenses which
if the devasthanam cannot pay, the devotees
have to bear

In the foregoing circumstances the petitioner
respectfully prays that the Government
may be pleased to direct the order passed
in [illegible] to withdraw the Archika
[illegible]

12-9-908

శ్రీ

పరిపూర్ణకు సుసభ్యత్వాది విషయాల్లో వ్యవహరించడం వదు.

ఆ పరిషత్తులో విషయాల్లో మాట్లాడవచ్చు. ఆక్షేపణ చేయవచ్చు. ప్రతిపాదన
మీద ఓటు ఇవ్వమని కోరే హక్కు మాత్రమే ఉంటుంది. వ్యతిరేకించడం వదు.

పాంచరాత్ర-పాంచభౌతిక సంహితాయుగం

ఇది అధ్యాయం.

మేం ఇంతవరకు పరిశోధించిన వాస్తవాంశాల్ని బట్టి ఈ ప్రాంతంలో తర్వాత పరిణామం
ఏ విధంగా కొనసాగవచ్చునో ఇప్పుడు పరిశీలిద్దాం —

పాంచరాత్ర-పాంచభౌతిక సంహితాయుగం

ప్రత్యేకతలు —

ఏ కొన్ని కొల్పులో అప్పుడప్పుడు తాంబూలాలు ప్రసాదించేవి. ఏ కొన్ని కొల్పులో
మాత్రమే ఏటా ఒకసారి ఉత్సవాలు జరిపేవి —

ప్రతిరోజూ ఆదివారం. ఆరోజు అయ్యంగార్లకు తప్ప ఇతరులకు ప్రవేశం
నిషిద్ధం. ఆ విధంగా ఏర్పాటు చేయడం వల్ల ఏకాంతసేవ —

శ్రీ విష్ణు ఆలయాలు — త్రేతా యుగాధ్యాయం.

ప్రతి వాగ్గేయకారుడూ ప్రతి వేదం పుట్టినప్పుడు ఆలయాల్లో ఆ వేదం
వాదం పుట్టినప్పుడు ప్రతి ప్రాంతంలోనూ ప్రతి వాగ్గేయకారుడూ పుట్టినప్పుడు
ఆ ప్రాంతాల్లో ఆ వేదం ఆ వాదం ఆ వాగ్గేయకారుడూ పుట్టినప్పుడు
రాజ్యవిస్తరణ ప్రాంతాల్లో —

ఈశ్వర సంహితాయుగం పరివారదేవతలు —

ఆలయాల్లో వాదపరివారాది విభేదాలు ప్రబలకపోవడం ప్రాంత
భేదమే బలమైనది —

ఈ శాస్త్ర పద్ధతిలో ఇంకా సరిగా చేసి సూక్ష్మీకరణ పద్ధతుల్లో మొత్తం చర్చించడం
సాధ్యమయ్యేలా. ఆలయాల్లో తరతరాలు ఖండాంతరాలు దాటి ప్రయాణించే [illegible]

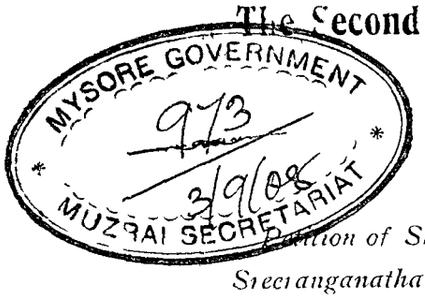
[illegible]

To

The Second Councillor to the Government of

His Highness the Maharaja of Mysore,

BANGALORE.




*Petition of Sreenivasa Raghavachar Acharyapurusha of Sreeranganatha Swamy's temple at Magadi Bangalore District*

The petitioner above named most respectfully begs that your honor will be pleased to review the order passed by the Secretary to Government in the Muzarai Department, No,5638 dated 17th June 1908, on the following Grounds, viz —

That in the deposition of Patpathegar, Bidimanegar, dated the 20th instant, it is mentioned that up to the day preceding that date, only Archakas were worshipping the idol of Vedanthachar in the temple as per Mamool, that from the date of his appointment 28 years ago up till then, they alone were performing the pujah and not paricharakas, but when they objected to perform the same the previous day, he submitted 2 reports to the Talook

That in the deposition of Shanbogue dated the 28th September 1906 also, it is stated that from the date of his appointment as Shanbogue 9 years ago, as well as from his experience of 20 years, Archakas and not Paricharakas were performing the worship of the idol in question

That similarly in the deposition of Staneek Kullia, Runganna, Rungappa and Magadi Runga of 20th September /06, they state that from time immemorial Archakas were worshipping the idol and not Paricharakas and that the latter were only cleaning the vessels and handing over lighted camphor into the hands of the former for purposes of worship and that there never was a custom for the Paricharakas to perform the Pujah

That in the depositions of temple servants, viz, Chick Runga, Pilliga, Puta-Ranga, Musicians, Mashalchee, Thirumala, Setty Ranga, Gollur Runga, Gumbarti, Chikka Rungi & taken on the 28th June /06 they have stated that Archakas only were performing Pujah and Mungalarty and that they had never seen Paricharakas doing it

That the Dharmadarsies of the temple have further reported to the effect that Archikas were worshipping Vedantachars' idol

That thus, it is satisfactorily proved from the documentary evidence that up to 18—9—1906, Archakas alone were performing the worship of Vedanta-char's idol all along continuously

That the Archakas and Adhyapakas are Tenkalay Brahmins Certain Tenkaly Brahmins had newly got up an idol called "Manaval Mahamooni" and set it up in the temple contrary to mamool They had also presented petitions

30—8—906 requesting permission for the establishment of the said idol in the temple. The Amildar ordered the removal of the new idol from the temple and submitted a report on their petition to the effect that as per orders of Govt. passed in Proceedings No. 3742 dated 5th March 1906 in the matter of the Jyeei of T. Narasipur, sanction should not be awarded for the inauguration of the new idol in the temple contrary to Mamool.

That the Archakas labouring under the impression that the action taken by the Amildar in the above matter was at the instance of the petitioner and bearing zid against the Vadagalay Community to which the petitioner belongs, has falsely stated contrary to existing Mamool that they were not worshipping Vedantachai's idol.

That upon the report submitted by the Amildar to the Dy. Commr, the then Dy. Commr. Mr Sparkes has, in his No 602 dated 14th March /07 passed orders to the effect that from the enquiry held by the Amildar with reference to previous records, it is clear that the Archakas and Paricharakas were conducting the worship of the idol rendering mutual services to one another that the refusal of Archakas to perform the puja in disobedience is owing to the factions spirit which they bear, that they may be apprised of the Mamool state of things and directed to do the Puja- that there is no reason for the Govt. defraying the expenses of Sumprokhana and that they must be recovered from the party in default.

That against this order the Archakas complained and presented a petition to the Dy. Commr. objecting to the performance of worship- On the report which the Amildar submitted on this petition, the present Dy. Commr. has, in his No. 176 dated 9—9—07 ordered that as it appeared to him that Paricharaka was worshipping the idol in 1863, the same practice must be observed and enforced.

That upon this the petitioner presented a petition to the Mujrai Secretary, requesting that the order of the present Dy. Commr. ( No. 176 of 9—9—07 ) might be cancelled as being contrary to the order of the former Dy. Commr. [ No. 602 of 14—3—07 ] directing that Aarchakas should perform the Puja as before.

That without referring to the previous records in this case, a Summary of which has been above given, the Mujrai Secretary has ordered in Proceedings No. 560 of 17—6—08, a review of which is now sought for that the Puja to Vedantachar's Vigraha should be got done by the Paricharakas as ordered.

With reference to this order, the petitioner most respectfully submits.

That in the year 1862-3 no discussion or controversy arose as to the performance of Puja to Vedantachar's idol- the question then mooted was that the Stanekas of the temple should keep in their custory the key of the door of Vedantachar's shrine and that they should keep a watch on it. On this point, a Mahazir of the temple servants was taken & submited to the Division Commr. who has, in his order No. 284 dated 20th Augt /62 observed that the practice referred to in the Mahazir should be followed and that putitle objections should not be made.

That, in persuance of the said order, the Amildar of the Taluk has issued a Takkeed to the temple Parpathegar to the effect that the Staneekas might be informed of the orders passed and that they should be held responsidle for watching the same vide No 13 of 9—9—62.

That upon the orders thus passed Staneek Ramia and others objected to receive the key of the door of Vedantaehar's shrine and to keep a watch on it as ordered. A report was then called for and submitted in this matter. After the receipt of the report, an order was given to carry out the previous orders vide No.7 of 22-5-63. The Parpathegar then received a Takeed from the Amildar No 26 of 2o-6-63 to the offect that Staneekas should keep the key of Vedantachar's shrine & watch it. This order is in full force till now. The orginal Takeed and a copy thereof are herewith submitted.

That the Takrar petition which the Staneekas presented to the Division Huzur in 1863 was referred to the Amildar for a detailed report and the Amildar in the report submitted by him states that there is no necessity to report on the performance of puja which is not in pispute and even if any such report is necessary, it may be stated that Paricharaka Narasimia was performing puja to Vedantachar's idol, that the duty of watching the temple devolves on all the Stanaekas and that the key of the room containing the idol of Vedantachar should be kept by Staneek and he should open the door in the afternoon to enable the Archaka to worship the idol and lock up the same as soon as puja is over.

That in the first portion of the above report it is mentioned that "Paricharaka was performing the puja,, where as in the latter portion it is stated that when Archaka comes to worship in the afternoon. If as a matter of fact the Paricharaka was performing the puja it would clearly have been within "when Paricharaka comes in the afternoon". As the Amildar was aware that Archakas were performing the puja referred to as per Mamool, he has mentioned the words "when Archaka comes to worship in the afternoon ".

That if it is thought that preference should be given to the Amildar's report instead of attaching any weight to the simple statment of a party, it may be sudmitted that on a perusal of the report, a doudt naturally arise as to whether it is Archaka or Paricharaka that should perform the puja, because both names are mentioned by the Amildar in his report.

That evn granting that it was Paricharaka who was doing puja then, it is now very clear from the evidence of the temple servants who do not belong to the petitioners caste, that after the date of the Paricharaka in question. for the last 40 or 45 years up to the present day, the Archkas were worshipping Vedantachar's idol and this practice is continued in supercession of all previous practices if any such existed.

That it is not fair to ordere the reversal of this esablished practice and to introduce an old one even if true. If it be constructed that the word Archak mentioned in the latter part of the report, must refer to Paricaharaka occurring in the first portion, the inconsistency will be obvious, for Archaka is a person entitled to touch the idol and perform its puja according to the ritualistic ceremoney, while Paricharaka is one who works under him by giving to him the things required for the performance of the worship.

That to each shrine containing Bhakta Vigrahas in Mysore and other temples throughout the Province, Archaka and Paricharaka have been appointed and Archakas alone are performing puja to them. No such provision is made for this temple. There is only one Archaka for all the shrines and he duty is to supply things necessary for the worship of the idol. Therefore word Archaka cannot be meant to apply to 'Paricharak'

That as no Paricharaka worships in any temple, there can not be appointed according to Shastras and time honored custom.

For the above reasons, the petitioner prays that the review of the order may be granted and the order of the Muzrai Secretary directing that [illegible] to perform the Puja of Vedantachars idol in the Magadi [illegible]

ನಿಷೇಧ-8-08 [illegible]

# ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜರ'ವರ
# ಗೌರ್ನಮೆಂಟ್ ಸೆಕೆಂಡ್ ಕೌನ್ಸಿಲರ್
# ಸಾಹೇಬರ'ವರ' ಜನಾಬಿಗೆ.

ಮಾಗಡಿ ಶ್ರೀ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಚಾರ್ಯಪುರುಷ ಶ್ರೀನಿವಾಸ ರಾಘವಾಚಾರ್ಯನು, ಶ್ರೀಯೆವರ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶ್ರೀ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ, ಗೈರ್ಮಾಮೂಲ್ ಪರಿಚಾರಕನಿಂದ ಪೂಜೆ ನಡಿಸಬೇಕೆಂದು, ಮುಜರಾಯಿ ಸೆಕ್ರೆಟರಿ ಸಾಹೇಬರವರು ಕೊಟ್ಟಿರುವ $\frac{5638}{17\text{-}6\text{-}1908}$ ನೇ ನಂಬರು ಆರ್ಡರ್ ಮೇಲೆ ತರಲ್ಪಟ್ಟ ರಿವ್ಯೂ.

1. ಪಾರುಪತ್ತೆಗಾರ್-ಬಿಡಿಮಣಿಗಾರ್ ಬರಸಿರುವ 20-9-1906 ನೇ ಮಕ್ರುಂ ಕೈಫ್ಗೀತಿನಲ್ಲಿ ಈ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಮೂಮೂಲ್ ಪದ್ಧತಿ ಮೇರಿಗೆ ನಿನ್ನೆ ತಾರೀಖಿನವರಿಗೂ ಅರ್ಚಕರೇ ಪೂಜೆ ಮಾಡುತ್ತಾ ಬಂದರು. ನಾನು ಈ ಕೆಲಸಕ್ಕೆ ಬಂದ 25 ವರ್ಷಗಳ ಲಾಗಾಯಿತು ತಹಲ್‌ವರಿಗೂ ಅರ್ಚಕರೇ ಪೂಜೆ ಮಾಡುತ್ತಾ ಬಂದಿರುತ್ತಾರಲ್ಲದೆ ಪರಿಚಾರಕರು ಪೂಜೆ ಮಾಡುತ್ತಿರಲಿಲ್ಲಾ. ನಾವು ಪೂಜೆ ಮಾಡುವದಿಲ್ಲವೆಂದು ನಿನ್ನೆ ತಕರಾರು ಮಾಡಿದ್ದಕ್ಕೆ ತಾಲ್ಲೂಕಿಗೆ 2 ನೇ ನಂಬರ್ ರಿಪೋರ್ಟು ಮಾಡಿಧೇನೆಂದು ಇಧೆ.

ಶಾನುಭೋಗರ 28-9-1906 ನೇ ಮಕ್ರುಂ ಕೈಫ್ಗೀತಿನಲ್ಲಿ—ನಾನು ಶಾನುಭೋಗ ಕೆಲಸಕ್ಕೆ ಬಂದು 9 ವರ್ಷಗಳಾದವು ಮತ್ತು 20 ವರ್ಷಗಳ ಅನುಭವದಲ್ಲಿಯೂ ಸಹ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಅರ್ಚಿಕರೇ ಪೂಜೆ ಮಾಡುತ್ತಾ ಇದ್ದರು, ಪರಿಚಾರಕ ಪೂಜೆ ಮಾಡುತ್ತಿರಲಿಲ್ಲಾ ಎಂದು ಇಧೆ.

ಸ್ಥಾನೀಕ ಕುಳ್ಳಿಲ್ಲಯ್ಯ, ರಂಗಣ್ಣ, ರಂಗಪ್ಪ, ಮಾಗಡಿರಂಗ ಇವರ 20-9-1906 ನೇ ಮಕ್ರುಂ ಕೈಫ್ಗೀತಿನಲ್ಲಿ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಅನಾದಿಯಿಂದಲೂ ಅರ್ಚಿಕರೇ ಪೂಜೆ ಮಾಡುತ್ತಿದ್ದರು ಪರಿಚಾರಕ ಮಾಡುತ್ತಿರಲಿಲ್ಲಾ. ಪರಿಚಾರಕ ಪಾತ್ರೆ ಶುದ್ಧಿ ಮಾಡುವದು, ಕರ್ಪೂರ ಹಚ್ಚಿ ಆರ್ತಿ ಅರ್ಚಿಕರ ಕೈಗೆ ಕೊಡುವದು ಪದ್ಧತಿಯೇ ಹೊರ್ತು ಪೂಜೆ ಮಾಡುವ ಪದ್ಧತಿ ಇಲ್ಲವೆಂದು ಇಧೆ.

ಓಲಗದ ಚಿಕ್ಕರಂಗ, ಪಿಲ್ಲಿಗ, ಪಾತರಂಗ, ಮಷಾಲಿ ತಿರುಮಲ, ಕೆಟ್ಟರಂಗ, ಗೊಲ್ಲರಂಗ, ಗುಂಬಾರ್ತಿ ಚಿಕ್ಕರಂಗಿ ವಗ್ಗೈರೇರು ಬರಸಿರುವ 28-9-1906 ನೇ ಮಕ್ರುಂ ಕೈಫ್ಗೀತಿನಲ್ಲಿ—ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಅರ್ಚಿಕರೇ ಪೂಜೆ ಮಂಗಳಾರ್ತಿ ಮಾಡುತ್ತಿದ್ದರು. ಪರಿಚಾರಕ ರಂಗೈಯ್ಯ ಪೂಜೆ ಮಾಡಿದ್ದು ಕಾಣೆವು ಎಂದಿಧೆ.

ಅರ್ಚಿಕರೇ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪೂಜೆ ಮಾಡುತ್ತಿದ್ದರೆಂದು ಧರ್ಮದರ್ಶಿಯರುಗಳೂ ಬರಶಿರುತ್ತಾರೆ.

2. ಮೇಲ್ಕಂಡ ರಿಕಾರ್ಡುಗಳಿಂದ 18 9-1906 ನೇ ತಾರೀಖಿನವರಿಗೂ ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಅರ್ಚಿಕರೇ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪೂಜೆ ಮಾಡುತ್ತಾ ಬಂದಿರುವದು ಸಾಫ್ ರುಜುವಾಗಿರುತ್ತೆ.

3. ಅರ್ಚಿಕರು ಮತ್ತು ಅಧ್ಯಾಪಕರು ಸಹ ತೆಂಗಲೆಯವರಾಗಿಯೂ ತೆಂಗಲೆ ವಡಹಲೆ ದ್ವೇಷ ಮತ್ತು ತಾವು ಹೊಸದಾಗಿ ಮಾಡಿಸಿ, ಬಗರ್ ಹುಕ್ಕುಂ ದೇವಸ್ಥಾನದಲ್ಲಿ ತಂದಿಟ್ಟು ಮನೆವಾಳ ಮಾವುನಿಗಳೆಂಬ ಉತ್ಸವ ವಿಗ್ರಹವನ್ನು, ತಾಲ್ಲೂಕು ಅಮಲ್ದಾರರು ಹೊರಪಡಿಸಿ ಈ ವಿಗ್ರಹಪ್ರತಿಷ್ಠೆ ಬಗ್ಗೆ ಇವರು ಕೊಟ್ಟ 30-8-1906 ನೇ ಮಕ್ರೂಮಿನ ಅರ್ಜಿಗೆ ಗೈರ್ಮಾಮೂಲ್ ಹೊಸವಿಗ್ರಹವನ್ನ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರತಿ

ಷ್ಠಿಸಲು ಅಪ್ಪಣೆ ಕೊಡಕೂಡದೆಂದು ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರದ ಜೀಯರ್ ವಿಷಯವಾಗಿ ಗೌರ್ನಮೆಂ ಟಿನಿಂದಾ ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುವ 3742—5-3-1906 ನೇ ನಂಬರ್ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ನಮೂದಿನಿಂದ ಇತ್ತಿಲ್ಲೀ ಮಾಡಿದ್ದು ನನ್ನ ಪ್ರೇರಣೆಯೆಂದು ಭಾವಿಸಿ, ಆ ಜಿದ್ದಿನಿಂದ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ತಾವು ಪೂಜೆ ಮಾಡುವದಿ ಲ್ಲವೆಂದು ಮಾಮೂಲಿಗೆ ವಿರೋಧವಾದ ಅನ್ಯತಪ್ರವರ್ತಕರಾಗಿ ತಮ್ಮ ಅಂತರ್ದುಃಖವನ್ನ ಪೂರೈಸಿಕೊಳ್ಳಲು ಈರೀತ್ಯಾ ಪ್ರವರ್ತಿಸಿರುತ್ತಾರೆಂಬುವದು ನಡವಳಿಕೆ ಪರಾಂಬರಸಿದಲ್ಲಿ ವೇದ್ಯವಾಗುತ್ತೆ.

4. ಈ ರಿಕಾರ್ಡುಗಳ ನಮೂದಿನಿಂದ ಅಮಲ್ದಾರರವರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಹುಜೂರಿಗೆ ಇತ್ತಿಲ್ಲೆ ಮಾಡಿದ್ದ ರಮೇಲೆ ಅಮಲ್ದಾರವರ ವಿಚಾರಣೆಯಲ್ಲಿ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಆರ್ಚಕ ಪರಿಚಾರಕರು ಅನ್ಯೋನ್ಯಸಹಾ ಯದಿಂದ ಪೂಜೆ ಮಾಡುತ್ತಾ ಇದ್ದಂತೆ ವ್ಯಕ್ತಪಡುತ್ತೆ. ಈಗ ಕಕ್ಷಿಮನಃಕಷಾಯದಿಂದ ಪೂಜೆ ಮಾಡುವ ದಿಲ್ಲವೆಂದು ಧಿಕ್ಕಾರ ಮಾಡುವದು ಅವರ ಅವಿಧೇಯತೆ ವ್ಯಕ್ತಪಡಿಸುತ್ತೆ. ಅವರಿಗೆ ತಿಳುವಳಿಕೆ ಕೊಟ್ಟು ಮಾಮೂಲ್ ಅನುಸರಿಸಿ, ಪೂಜೆ ನಡಿಸತಕ್ಕ ಏರ್ಪಾಟು ಮಾಡಿಸಬೇಕು. ಸಂಪ್ರೋಕ್ಷಣೆ ಖರ್ಚು ಸರ್ಕಾರ ದಿಂದ ಕೊಡಲು ಕಾರಣವಿಲ್ಲ. ಕಸೂರಿದಾರರಿಂದ ವಸೂಲ್ಮಾಡಿಸಬೇಕೆಂದು 602—I4-3-1907 ನೇ ನಂಬರು ಹುಕ್ಕುಂ ಡೆಪ್ಯುಟಿ ಕಮಿಷನರ್ ಮೆ॥ ಸ್ಪಾರ್ಕ್ ಸಾಹೇಬರವರು ಕೊಡಿಸಿದರು.

5. ಇದರಮೇಲೆ ಆರ್ಜಿಕರು ತಕರಾರು ಮಾಡಿ ಡೆ| ಕಮಿಷನರವರಿಗೆ ಬರದುಕೊಂಡ ಅರ್ಜಿಗೆ ಬಂದ ಹುಕುಮಿಗೆ ಅಮಲ್ದಾರರು ಮಾಡಿದ ಇತ್ತಿಲ್ಲೀಮೇಲೆ 1863 ನೇ ಇಸವಿಯಲ್ಲಿ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪರಿಚಾರಕ ಪೂಜೆ ಮಾಡುತ್ತಿದ್ದಂತೆ ವ್ಯಕ್ತಪಡುತ್ತೆ. ಅದರಂತೆ ಜಾರಿಮಾಡಬೇಕೆಂದು ಈಗಿನ ಡೆಪ್ಯೂಟಿಕ ಮಿಷನರವರು 176—9-9-1907 ನೇ ನಂಬರು ಹುಕುಂ ಕೊಡಿಸಿದರು.

ಇದರಮೇಲೆ ಮೊದಲ ಡೆ|| ಕಮಿಷನರವರ 602—14-3-1907 ನೇ ನಂಬರು ಹುಕುಮಿಗೆ ವಿರೋ ಧವಾಗಿ ಈಗಿನ ಡೆ|| ಕಮಿಷನರವರು ಕೊಟ್ಟರುವ 176—9-9-1907 ನೇ ನಂಬರು ಹುಕುಂ ಕ್ಯಾನ್ಸಲ್ ಮಾಡಿಸಿ, ಮಾಮೂಲ್ ಮೇರಿಗೆ ಅರ್ಚಕರಿಂದ ಪೂಜೆ ನಡಿಸುವಂತೆ ಹುಕುಂ ಕೊಡಿಸಬೇಕೆಂದು ಮುಜರಾಯಿ ಹುಜೂರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸಲಾಗಿ ಮೇಲ್ಕಂಡ ರಿಕಾರ್ಡುಗಳು ಪರಾಂಬರಿಕೆ ಇಲ್ಲದೇನೆ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪರಿ ಚಾರಕನಿಂದ ಪೂಜೆ ನಡಿಸುವದೆಂದು 5638—17-6-1908 ನೇ ನಂಬರು ಹುಕುಂ ಕೊಡಿಸಿಯಿರುತ್ತಾರಾದ್ದ ರಿಂದ ಬೇಡುವದೇನಂದರೆ :—

1862-63 ನೇ ಇಸವಿಯಲ್ಲಿ ವೇದಾಂತಾಚಾರ್ಯರ ಪೂಜೆ ವಿಚಾರ ಚರ್ಚೆಗೆ ಬಂದಿಲ್ಲಾ, ವೇದಾಂತಾಚಾರ್ಯರ ದೇವಸ್ಥಾನದ ಬಾಗಿಲಿನ ಬೀಗದಕೈ ಸ್ಥಾನೀಕರು ತೆಗದುಕೊಂಡು ಉಸ್ತವಾರಿ ಮಾಡಬೇ ಕೆಂಬ ವಿಚಾರ ಜಿಜ್ಞಾಸೆ ಒಂದು ದೇವಸ್ಥಾನದ ನೌಕರರ ಮಹಜರ್‌ನಿಶಿ ಡಿವಿಜ್ಞ ಹುಜೂರಿಗೆ ಇತ್ತಿಲ್ಲೀಯೂ ದ್ದರಮೇಲೆ ಮಹಜರ್ ಮೇರಿಗೆ ನಡದುಕೊಳ್ಳಬೇಕು. ಖಾಲಿ ತಕರಾರು ಮಂಜೂರಾಗತಕ್ಕದ್ದಿಲ್ಲವೆಂತ 20-8-1862 ನೇ ಮುಕ್ರುಂ 284 ನೇ ನಂಬರು ಹುಕುಂ ಸಾದರಾದ್ದನುಸರಿಸಿ ಈ ಅಮಲ್ ಸ್ಥಾನೀಕರಿಗೆ ತಿಳಿಸಿ ಅವರಿಂದ ಉಸ್ತವಾರಿ ಮಾಡಿಸಬೇಕೆಂದು ತಾಲ್ಲೂಕಿನಿಂದ ದೇವಸ್ಥಾನದ ಪಾರುಪತ್ತೇಗಾರರಿಗೆ 9-9-1862 ನೇ ಮುಕ್ರುಂ 13 ನೇ ನಂಬರು ತಾಕೀತಿ ಆಗಿರುತ್ತೆ.

ಸ್ಥಾನೀಕ ರಾಮಯ್ಯ ವಗ್ಗೆರೇರು ವೇದಾಂತಾಚಾರ್ಯರ ಗುಡಿ ಬೀಗದಕೈ ಹುಕುಂ ಪ್ರಕಾರ ತೆಗದು ಕೊಂಡು ಉಸ್ತವಾರಿ ಮಾಡುವದಿಲ್ಲವೆಂದು ತಕರಾರು ನಡಿಸಿದ್ದರಮೇಲೆ ರಿಪೋರ್ಟಾದ್ದಕ್ಕೆ ಮೊದಲಿನ ಹುಕುಂ ಪ್ರಕಾರವೇ ಜಾರಿಮಾಡುವಂತೆ 22-5-1863 ನೇ ಮುಕ್ರುಂ 7 ನೇ ನಂಬರು ಹುಕುಂ ಅನುಸರಿಸಿ, ಬೇಪಕ್ ಬೀಗದಕೈ ತೆಗದುಕೊಂಡು ಉಸ್ತವಾರಿ ಸ್ಥಾನೀಕರೇ ಮಾಡಬೇಕೆಂದು ಪಾರುಪತ್ತೇಗಾರರಿಗೆ ತಾಲ್ಲೂಕಿನಿಂದಾ 20-6-1863 ನೇ ಮುಕ್ರುಂ 26 ನೇ ನಂಬರು ಹುಕುಂ ಆಗಿರುವ ಮೇರಿಗೆ ತಹಲ್ ಜಾರಿ ಯಲ್ಲಿರುತ್ತೆ. ಈ ಅಸಲ್ ತಾಕೀತಿ ನಕಲ್ ಎರಡು ಇದಕ್ಕೆ ಜಂಟಿಸಿಯಿದೆ.

63 ನೇ ಇಸವಿಯಲ್ಲಿ ಸ್ಥಾನೀಕರು ಡಿವೀಜ್ಞ ಹುಜೂರಿಗೆ ಬರೆದುಕೊಂಡ ತಕರಾರು ಅರ್ಜಿ ತಪ ಶೀಲ್ ರಿಪೋರ್ಟಿನ ಬಗ್ಗೆ ಬಂದ 26—30-3-63 ನೇ ನಂಬರು ಹುಕ್ಕುಂಗೆ ಅಮಲ್ದಾರರು ಮಾಡಿರುವ 135—3-5-63 ನೇ ನಂಬರ್ ರಿಪೋರ್ಟಿನಲ್ಲಿ ಅಪ್ರಸಕ್ತವಾದ ಪೂಜೆ ವಿಚಾರ ಬರಿಯಲು ಕಾರಣವಿಲ್ಲ. ಹಾಗೂ ಬರದಿರುವದರಲ್ಲಿ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪರಿಚಾರಕ ನರಸುಂಹೈಯ್ಯ ಪೂಜೆ ಮಾಡುತ್ತಿರುವದಾ

ಗಿಯೂ ದೇವಸ್ಥಾನದ ಉಸ್ತುವಾರಿಯಲ್ಲಾ ನ್ಯಾನೀಕರದಾಗಿರುವ ಕಾರಣ ಆ ದೇವರಿರುವ ಕೊಠಡಿ ಬಾಗಲ್ ಬೀಗದಕೈ ಸ್ವಾನೀಕ ಇಟ್ಟುಕೊಂಡಿದ್ದು ಮಧ್ಯಾಹ್ನದಹೊತ್ತಿಗೆ ಅರ್ಚಕ ಪೂಜೆಗೆ ಬಂದಾಗ ಬಾಗಲ ತೆಗದು ಕೊಟ್ಟು ಪೂಜೆ ಆದಕೂಡಲೆ ಬೀಗ ಹಾಕಿಕೊಳ್ಳುವದೆಂದು ನಮೂದಿದೆ.

ಪರಿಚಾರಕ ಪೂಜೆ ಮಾಡುವದಾಗಿಯೂ ಎಂತ ಮೊದಲು ನಮೂದಿಸಿ ನಂತರ ಮಧ್ಯಾಹ್ನ ಅರ್ಚಕ ಪೂಜೆಗೆ ಬಂದಾಗ ಎಂದು ನಮೂದಿಸಿ ಇರುವವರು. ಪರಿಚಾರಕ ಪೂಜೆ ಮಾಡುವದು ನಿಜವಾಗಿ ಇದ್ದಲ್ಲಿ ಮಧ್ಯಾಹ್ನ ಪರಿಚಾರಕ ಪೂಜೆಗೆ ಬಂದಾಗ ಎಂದು ಬರಿಯಲು ಅಡ್ಡಿಯಿರಲಿಲ್ಲ. ನಿಜವಾಗಿಯೂ ಅರ್ಚಕರೇ ಪೂಜೆಮಾಡುತ್ತಾ ಬಂದಿರುವದೇ ಮಾಮೂಲೆಂದು ಅಮಲ್‌ದಾರರವರಿಗೆ ತಿಳಿಯಬಂದಿದ್ದರಿಂದ ಅರ್ಚಕನು ಪೂಜೆಗೆ ಬಂದಾಗ ಎಂದು ಪ್ರಯೋಗಿಸಿರುತ್ತಾರೆ.

ಅಮಲ್‌ದಾರವರ ರಿಪೋರ್ಟಿಗಿಂತಲೂ ಕಕ್ಷಿಗಾರರ ಹೇಳಿಕೆ ದೊಡ್ಡದಲ್ಲವೆಂದು ಸರ್ಕಾರವು ಭಾವಿಸ ಬಹುದು. ಆದರೂ ಮೊದಲು ಪರಿಚಾರಕನೆಂತಲೂ ನಂತರ ಅರ್ಚಕನೆಂತಲೂ ಬರೆದಿರುವದರಿಂದ ಇವನೋ ಅವನೋ ಎಂಬ ಸಂಶಯವುಂಟಾಗುತ್ತೆ. ಆಗ್ಯೆ ಹಾಗೆ ಇರಬಹುದೆಂದು ಭಾವಿಸಿದಾಗ್ಯೂ ಅವನು ಮೃತ ಪಟ್ಟು 40—45 ವರ್ಷಗಳ ಲಾಗಾಯಿತು ತಪಲ್‌ವರಿಗೂ ಅರ್ಚಕರೇ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪೂಜೆಮಾಡು ತ್ತಾ ಬಂದಿರುವದು ಇತರ ಮತಸ್ಥರಾದ ದೇವಸ್ಥಾನದ ನವಕರರ ಹೇಳಿಕೆಗಳಿಂದ ಸ್ಥಿರಪಟ್ಟು ಆ ಲಾಗಾಯಿತು ಜಾರಿಯಲ್ಲಿ ಬಂದಿರುವ ಪದ್ಧತಿಗೆ ವಿರೋಧವಾದ ಹಿಂದಿನ ಪದ್ಧತಿಯನ್ನು ಈಗ ಉಪಯೋಗಿಸುವದು ನ್ಯಾಯ ವಲ್ಲವೆಂಬುವದನ್ನು ಘನವಾದ ಚಿತ್ತದಲ್ಲಿ ರತಕ್ಕದ್ದಾಗಿ ಇರುತ್ತೆ.

63 ನೇ ಇಸವಿ ಇತ್ತಿಲ್ಲೆಯಲ್ಲಿ ಮೊದಲು ಪರಿಚಾರಕನೆಂದು ನಮೂದಿಸಿರುವದ್ದರಿಂದ ನಂತರ ಪ್ರಯೋ ಗಿಸಿರುವ ಅರ್ಚಕ ಶಬ್ದವನ್ನು ಪರಿಚಾರಕನಿಗೆ ಅನ್ವಯಿಸುತ್ತೆಂಬ ಭಾಗದಲ್ಲಿ—

ಬಿಂಬಸ್ಪರ್ಶ ಪೂಜಾದಿಗಳನ್ನು ಮಾಡಲು ಅರ್ಹವಾದ ದೀಕ್ಷಾಯುಕ್ತನಾದವನಿಗೆ ಅರ್ಚಕನೆಂತಲೂ, ಇವನಿಗೆ ಅಧೀನನಾಗಿ ಪೂಜೋಪಕರಣಗಳನ್ನು ವದಗಿಸಿಕೊಡುವವನಿಗೆ ಶಾಸ್ತ್ರೀಯವಾಗಿ ಪರಿಚಾರಕನೆನ್ನಿಸಿ ಕೊಳ್ಳವನಲ್ಲದೆ ಅರ್ಚಕನೆನ್ನಿಸಿಕೊಳ್ಳಲಾರನು.

ಮೈಸೂರು ಮೊದಲಾದ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಇರುವ ಪೂರ್ವಾಚಾರ್ಯಾದಿ ಭಕ್ತವಿಗ್ರಹಗಳ ಪ್ರತಿ ಸನ್ನಿ ಧಿಗಳಿಗೂ ಅರ್ಚಕ, ಪರಿಚಾರಕ ಇಸಂಗಳು ಏರ್ಪಟ್ಟು ಅದರಂತೆ ಪೂರ್ವಾಚಾರ್ಯಾದಿ ಭಕ್ತವಿಗ್ರಹಗಳಿಗೆಲ್ಲಾ ಪೂಜೆಯನ್ನು ಅರ್ಚಕರೇ ಮಾಡುತ್ತಿದ್ದಾರೆ.

ಅದರಂತೆ ಲವಾಜಮೆ ಇಲ್ಲಿ ಇಲ್ಲವಾದ್ದರಿಂದ ದೇವಸ್ಥಾನಕ್ಕೆಲ್ಲಾ ವಬ್ಬನೆ ಪರಿಚಾರಕನಾಗಿ ಎಲ್ಲಾ ಸನ್ನಿಧಿಗಳ ಪೂಜೋಪಕರಣಗಳನ್ನು ಅರ್ಚಕನಿಗೆ ಒದಗಿಸಿಕೊಡಲು ಅಧೀನನಾದ ಪರಿಚಾರಕನಲ್ಲದೆ ಅರ್ಚಕಶಬ್ದವಾಚ್ಯನಲ್ಲ. ಆದ್ದರಿಂದ ಮೇಲಿನ ಅರ್ಚಕ ಶಬ್ದವನ್ನು ಪರಿಚಾರಕನಿಗೆ ಅನ್ವಯಿಸುವದು ನ್ಯಾಯವಿ ರೋಧವಾಗಿರುತ್ತೆ.

ಯಾವ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅರ್ಚಕನಲ್ಲದೆ ಪರಿಚಾರಕ ಪೂಜೆ ಮಾಡುತ್ತಾನೋ ಅಲ್ಲಿ ತೀರ್ಥಸ್ವೀಕಾರ ಕ್ಕೇನೇ ಅವಕಾಶವಿಲ್ಲದೆ ಹೋಗುತ್ತೆ.

ದೇವರೇ ಆದಿಯಾಗಿ ಎಲ್ಲಾ ಪೂರ್ವಾಚಾರ್ಯಾಂತದವರಿಗೂ ಪೂಜೆಯನ್ನು ಅರ್ಚಕರೇ ಮಾಡಬೇಕೆಂಬ ಬಗ್ಯೆ ಪಾಂಚರಾತ್ರವಚನಾ

ದೇವಾರ್ಚನೇನಸಮಾಪ್ತೋಧ ದೇವೀನಾಮರ್ಚನಂ ಮತಂ।
ಆಲಯಾಶ್ರಿತದೇವಾನಾ ಮರ್ಚನಂತದನಂತರಂ॥
ಪುಂದೇವಾರ್ಚನತಃ ಪಶ್ಚಾತ್ ಸ್ತ್ರೀದೇವಾರ್ಚನ ಮಿಷ್ಯತೇ।
ಪರ್ಯಾಪ್ತೆಪೂಜನೇ ತೇಷಾಂ ದ್ವಾರಪಾಲಾನ್ಸಮರ್ಚಯೇತ್॥
ಅನಂತಸೇನೇಶ ಖಗಪೂಜನಂತದನಂತರಂ।
ಭಕ್ತಬಿಂಬಾರ್ಚನಂ ಕುರ್ಯಾತ್ ವಿಹಗೇಂದ್ರಾರ್ಚನಾತ್ಪರಂ॥

ಈ ಕ್ರಮವಾಗಿ ಪೂಜೆಯನ್ನು ಮಾಡಬೇಕೆಂಬ ಪಾಂಚರಾತ್ರವಚನಪ್ರಮಾಣಾನುಸಾರ ದೇವರೇ ಆದಿಯಾಗಿ ಪೂರ್ವಾಚಾರ್ಯಾಂತ ಭಕ್ತವಿಗ್ರಹಗಳಿಗೆಲ್ಲಾ ಅರ್ಚಕನೇ ಪೂಜೆ ಮಾಡಬೇಕೆಂದು ನಿರ್ಧಾರವಾಗುತ್ತೆ.

ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಪೂಜೆ ಮಾಡುವದಕ್ಕೆ ಅರ್ಚಕನಿಗೆ ತಲಬಿಲ್ಲವೆಂದು ಮುಜರಾಯಿ ಹುಜೂರು ಈಗಿನ ಆರ್ಡರಿನಲ್ಲಿ ನಮೂದಿದೆ. ಇವರಲ್ಲದೆ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇತರ ಪೂರ್ವಾಚಾರ್ಯಾದಿಗಳಿಗೆಲ್ಲಾ ಪೂಜೆಗಾಗಿ ತಲಬು ಇದ್ದರೆ ಇವರಿಗೂ ಇರುತ್ತಿತ್ತು. ಯಾವದಕ್ಕೂ ತಲಬು ಇಲ್ಲವಾದ್ದರಿಂದ ದೇವರ ಅರ್ಚನೆಗೆ ಬಳಪಟ್ಟು ಆಲಯಾಶ್ರಿತವಾಗಿರುವ ಈ ಎಲ್ಲಾ ದೇವರುಗಳಿಗೂ ಅರ್ಚಕರೇ ಪೂಜೆಮಾಡುತ್ತಾ ಬಂದಿರುವದು ಮಾಮೂಲಾಗಿಯೂ ಶಾಸ್ತ್ರೀಯವಾದ ಆಚರಣೆಯಾಗಿಯೂ ಇರುತ್ತೆ.

ಇದರಂತೆ ಮೈಸೂರು ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಆಚರಣೆಯಲ್ಲಿರುವದು, ಶ್ರೀ. ಶ್ರೀ. ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಶ್ರೀ ಮಠದ ಶ್ರೀ ಕಾರ್ಯಕರ್ತರ ಪತ್ರಿಕೆಯೊಡನೆ ಬಂದಿರುವ ಅರಮನೆ ಇಕ್ಷಾರ್ಜರವರ $\frac{93}{28\text{-}7\text{-}903}$ ನೇ ನಂಬರ್ ಯಾದಾಸ್ತು ನಕಲನ್ನು ಇದಕ್ಕೆ ಜಂಟಿಸಿ ಇದ್ದೇನೆ.

ಶಾಸ್ತ್ರಾನುಸಾರವಾಗಿ ಮಾಮೂಲಿನಿಂದಲೂ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಅರ್ಚಕರೇ ತಹಲ್‌ವರಿಗೂ ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಪೂಜೆಮಾಡುತ್ತಾ ಬಂದಿರುತ್ತಾರೆಂಬ ಬಗ್ಗೆ ಸ್ಥಾನಿಕರ್ತ, ಮಧ್ವ ಮತಸ್ಥರಾಗಿಯೂ ದೇವರ ಸೇವೆಗಳನ್ನು ಸಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ನಡಿಸಲು ಏರ್ಪಡಿಸಿರುವ ಪಾರುಪತ್ತೇಗಾರ, ಶಾನುಭೋಗ, ಮಣ್ಯೆಗಾರ ಮತ್ತು ಇತರ ನೌಕರರು ಸಹಾ ಬರಸಿರುವ ಕೈಫೀತ್ತು ರಿಕಾರ್ಡುಗಳನ್ನು ಪರಾಂಬರಿಸಿದೆ ಅಮಲ್‌ದಾರರು ತೆಂಗಲೆಯವರ ಭಯಕ್ಕೋಸ್ಕರ ಬಹುದಿವಸದಿಂದ ಜಾರಿಯಲ್ಲಿ ಬಂದಿರುವ ಆಚರಣೆಗೆ ವಿರೋಧವಾಗಿ ಭಿನ್ನಾಭಿಪ್ರಾಯದಿಂದ ಬರದಿರುವದನ್ನು ನಂಬಿ ಕೊಟ್ಟಿರುವ ಈಗಿನ ಡೆಪ್ಯುಟಿಕಮಿಷರ್ರವರ 176—9-9-907 ನೇ ನಂಬರ್ ಹುಕುಂನ್ನು ಮಾತ್ರ ಪರಾಂಬರಿಸಿ ಪರಿಚಾರಕನಿಂದ ಪೂಜೆ ನಡಿಸಬೇಕೆಂದು ಮುಜರಾಯಿ ಹುಜೂರು 5638—17-6-908 ನೇ ನಂಬರ್ ಹುಕುಂ ಆಗಿರುತ್ತೆ.

ಖಾವಂದರವರು ಮೇಲೆಕಂಡ ವಿಶಿಷ್ಟ ರಿಕಾರ್ಡುಗಳನ್ನು ಪರಾಂಬರಿಸಿ ಶಾಸ್ತ್ರೀಯವಾದ ಆಚರಣೆಯಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜಧಾನಿಯ ದೇವಸ್ಥಾನಗಳ ಪದ್ಧತಿ ಅನುಸರಿಸಿ ಬಹುಕಾಲದಿಂದ ಈ ದೇವಸ್ಥಾನದಲ್ಲಿ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಅರ್ಚಕರೇ ಪೂಜೆಮಾಡುತಿದ್ದ ಮಾಮೂಲಿಗೆ ವಿರೋಧವಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿರುವ ಮುಜರಾಯಿ ಹುಜೂರು ಹುಕುಂ ಕ್ಯಾನ್‌ಸಲ್ ಮಾಡಿಸಿ ಅನಾದಿ ಮಾಮೂಲ್‌ನಂತೆ ವೇದಾಂತಾಚಾರ್ಯರಿಗೆ ಅರ್ಚಕರಿಂದಲೇ ಪೂಜೆ ನಡಿಸುವಂತೆಯೂ ಸಂಪ್ರೋಕ್ಷಣೆ ಖರ್ಚು ಅರ್ಚಕರಿಂದ ವಸೂಲ್ಮಾಡಿ ಸಂಪ್ರೋಕ್ಷಣೆ ಮಾಡಿಸುವಂತೆಯೂ ಹುಕುಂ ದಯಪಾಲಿಸಿ ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ತಾ || 30-8-08 [illegible]

ಜಿ. ಟಿ. ಎ. ಪ್ರೆಸ್ ಮೈಸೂರು.

ಅಧಿಕಾರಿಯವರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಅರ್ಜಿದಾರರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

ಮಾನ್ಯರೇ,

ಕಳುಹಿಸುವ ವಿಷಯ ಸಲ್ಲಿಸುವ ಬಗ್ಗೆ

ಮೇಲೆ ಕಂಡ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ನಾನು ಈ ಕೆಳಗೆ ಸಹಿ ಮಾಡಿರುವ

ಅರ್ಜಿದಾರರ ಪರ ವಕೀಲರು

ಪ್ರತಿವಾದಿಯ ಪರ ವಕೀಲರು

ಆದೇಶ

ಈ ಪ್ರಕರಣವು ಇಂದು ಅಂತಿಮ ವಿಚಾರಣೆಗೆ ಬಂದಿದ್ದು, ಅರ್ಜಿದಾರರ ಪರ ವಕೀಲರು ಮತ್ತು ಪ್ರತಿವಾದಿಯ ಪರ ವಕೀಲರು ಹಾಜರಿದ್ದರು. ಅರ್ಜಿದಾರರು ಸಲ್ಲಿಸಿರುವ ಅರ್ಜಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ, ಪ್ರತಿವಾದಿಯು ಅರ್ಜಿದಾರರಿಗೆ ಸೇರಿದ ಸ್ಥಿರಾಸ್ತಿಯಲ್ಲಿ ಅನಧಿಕೃತವಾಗಿ ಪ್ರವೇಶಿಸಿ ಅಥವಾ ಅತಿಕ್ರಮಣ ಮಾಡಿ ಯಾವುದೇ ಕಟ್ಟಡ ಅಥವಾ ಇತರ ರಚನೆಯನ್ನು ನಿರ್ಮಿಸದಂತೆ ಶಾಶ್ವತ ತಡೆಯಾಜ್ಞೆ ನೀಡಲು ಕೋರಲಾಗಿದೆ. ಅರ್ಜಿದಾರರ ಪರ ವಕೀಲರು ವಾದಿಸಿದಂತೆ, ಅರ್ಜಿದಾರರು ಸರ್ವೆ ನಂ. 123/4 ರಲ್ಲಿ 2 ಎಕರೆ ಜಮೀನಿನ ಕಾನೂನುಬದ್ಧ ಮಾಲೀಕರಾಗಿದ್ದು, ಪ್ರತಿವಾದಿಯು ಇತ್ತೀಚೆಗೆ ಅರ್ಜಿದಾರರ ಅನುಮತಿಯಿಲ್ಲದೆ ಆ ಜಮೀನಿನ ಒಂದು ಭಾಗವನ್ನು ಅತಿಕ್ರಮಿಸಿ ಕಟ್ಟಡ ನಿರ್ಮಾಣ ಕಾರ್ಯ ಪ್ರಾರಂಭಿಸಿದ್ದಾರೆ. ಈ ಕಾರಣದಿಂದ ಅರ್ಜಿದಾರರು ಶಾಶ್ವತ ತಡೆಯಾಜ್ಞೆ ಕೋರಿ ಈ ಅರ್ಜಿಯನ್ನು ಸಲ್ಲಿಸಿದ್ದಾರೆ.

ಪ್ರತಿವಾದಿಯ ಪರ ವಕೀಲರು ಆಕ್ಷೇಪಣೆ ಸಲ್ಲಿಸಿ, ಪ್ರತಿವಾದಿಯು ಅತಿಕ್ರಮಣ ಮಾಡಿಲ್ಲವೆಂದೂ, ಅವರು ತಮ್ಮ ಸ್ವಂತ ಜಮೀನಿನಲ್ಲಿಯೇ ಕಟ್ಟಡ ನಿರ್ಮಾಣ ಮಾಡುತ್ತಿದ್ದಾರೆಂದೂ ವಾದಿಸಿದರು. ಆದರೆ, ಪ್ರತಿವಾದಿಯ ಪರ ವಕೀಲರು ಸಲ್ಲಿಸಿದ ಯಾವುದೇ ದಾಖಲೆಗಳು ಪ್ರತಿವಾದಿಯು ಸರ್ವೆ ನಂ. 123/4 ರಲ್ಲಿ ಜಮೀನನ್ನು ಹೊಂದಿರುವುದನ್ನು ಸಾಬೀತುಪಡಿಸಲು ಸಾಕಾಗುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ, ಪ್ರತಿವಾದಿಯ ಆಕ್ಷೇಪಣೆಯು ಸಮರ್ಥನೀಯವಲ್ಲ.

ಅರ್ಜಿದಾರರು ಸಲ್ಲಿಸಿರುವ ದಾಖಲೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿದಾಗ, ಅರ್ಜಿದಾರರು ಸರ್ವೆ ನಂ. 123/4 ರಲ್ಲಿ 2 ಎಕರೆ ಜಮೀನಿನ ಕಾನೂನುಬದ್ಧ ಮಾಲೀಕರಾಗಿದ್ದಾರೆಂಬುದು ಸ್ಪಷ್ಟವಾಗಿದೆ. ಪ್ರತಿವಾದಿಯು ಅರ್ಜಿದಾರರ ಜಮೀನಿನ ಒಂದು ಭಾಗವನ್ನು ಅತಿಕ್ರಮಿಸಿ ಕಟ್ಟಡ ನಿರ್ಮಾಣ ಕಾರ್ಯ ಪ್ರಾರಂಭಿಸಿದ್ದಾರೆಂಬುದಕ್ಕೆ ಸಾಕ್ಷ್ಯಾಧಾರಗಳಿವೆ. ಆದ್ದರಿಂದ, ಅರ್ಜಿದಾರರು ಶಾಶ್ವತ ತಡೆಯಾಜ್ಞೆ ಪಡೆಯಲು ಅರ್ಹರಾಗಿದ್ದಾರೆ.

ಆದ್ದರಿಂದ, ಪ್ರತಿವಾದಿಯು ಅರ್ಜಿದಾರರಿಗೆ ಸೇರಿದ ಸ್ಥಿರಾಸ್ತಿಯಲ್ಲಿ ಅನಧಿಕೃತವಾಗಿ ಪ್ರವೇಶಿಸಿ ಅಥವಾ ಅತಿಕ್ರಮಣ ಮಾಡಿ ಯಾವುದೇ ಕಟ್ಟಡ ಅಥವಾ ಇತರ ರಚನೆಯನ್ನು ನಿರ್ಮಿಸದಂತೆ ಶಾಶ್ವತ ತಡೆಯಾಜ್ಞೆ ನೀಡಲಾಗಿದೆ. ಪ್ರತಿವಾದಿಯು ಈಗಾಗಲೇ ನಿರ್ಮಿಸಿರುವ ಯಾವುದೇ ಕಟ್ಟಡ ಅಥವಾ ರಚನೆಯನ್ನು ತೆರವುಗೊಳಿಸಲು ಆದೇಶಿಸಲಾಗಿದೆ. ಪ್ರತಿವಾದಿಯು ಈ ಆದೇಶವನ್ನು ಪಾಲಿಸಲು ವಿಫಲವಾದಲ್ಲಿ, ಅರ್ಜಿದಾರರು ಕಾನೂನಿನ ಪ್ರಕಾರ ಸೂಕ್ತ ಪರಿಹಾರವನ್ನು ಪಡೆಯಲು ಅರ್ಹರಾಗಿರುತ್ತಾರೆ.

ಈ ಆದೇಶವನ್ನು ನೀಡಿದ ದಿನಾಂಕ: 14/7/08

ಸಹಿ/-
ಸಿವಿಲ್ ನ್ಯಾಯಾಧೀಶರು
ಹೊಸಪೇಟೆ

GOVT. OF H. H. THE MAHARAJA
OF MYSORE,

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No. 1857 Encl.

The accompanying Petition No. A

dated 24th September received at this Office from Srinivasa Raghavachen of Tirumale, Magadi Taluk regarding Sri Vedanta Desikar's Tirunakshatra Utsavam in the Sri Ranganatha Swami temple at Tirumale, which comes off on the 29th of this month.

is forwarded, ~~together with its enclosures,~~ to the Dy: Comr, Bangalore District for enquiry and disposal

By Order,

27/9/06

Secretary,
Muzrai Department.

BANGALORE,
28 9 1906.

No. 1852

Endt to the Dy: Comr
27/9/06

1808

Mysore 3.60.

No. 876
2

Two

552, 553
of 06-07

Sd E. Macnaghten

2235/Eml 124-97
27.X.06

Muz. 3]

GOVT OF H. H. THE MAHARAJA
OF MYSORE.

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No.

The accompanying Petition No. 1808
dated 3/22 10 1906 addressed to ~~received at~~ this
~~Office from~~ H H the maharaja by
Srinivasaraghava Char of
Tirumale, Nagar Taluk, re
the Vedanta Dasikar Tirunaksha-
tram utsavam in the Sri
Ranganathaswamy temple
at the place,
is forwarded, ~~together with its~~
~~enclosures,~~ to the Dy Commissioner,
Bangalore Distt in contn
of this office memo no 1851
~~of~~ dated 28th September 06,
for disposal

By Order,

Sd/ 27/10/06

BANGALORE, 19 . } Secretary,
Muzrai Department

2256
Issued to the pets
25/10/06

Copied

Muz. 3]

GOVT. OF H. H. THE MAHARAJA
OF MYSORE.

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM,

No. 4709. Circ 21

The accompanying Petition No. 4709

dated 8 4 1907 received at this

Office from Srinivasaraghava
char of Tonnale, Nagar
Taluk, re the Vedanta
Desikar Tirunakshatram
utsavam in the Sri
Ranganathaswamy temple
at the place,

is forwarded, ~~together with its~~

~~enclosures,~~ to the Deputy Commr
of the Bangalore Distt,
in continuation of the
marginally noted communi-
cations, for disposal,

× no 1851 dy 28-9-1906.
" 2237 dy 27-10-1906.

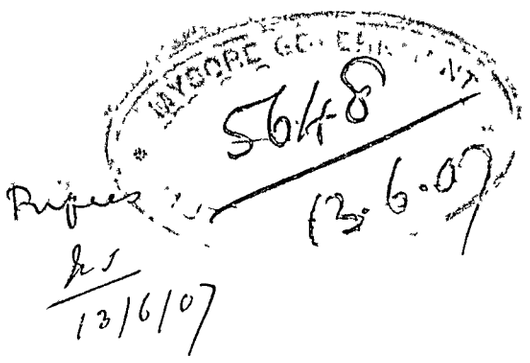
By Order,

Dbd 24/5/07

Secretary,
Muzrai Department.

BANGALORE, 23 5 19

Inst To the pet.
16/5/07




Rifer
hs
13/6/07

190 6.)

From
The Dy. Commissioner
Bangalore Dist

To
The Secy. to Govt. of Mysore
Revenue Dept.

Dated 12
Despatched June 1907
Received
General No.
R-S No. 181
Enclosure No. 1 file

---

His No. 1857 of 28.9.06
& 5709 of 30.5.07.

---

Reports on the petition and
of Srinivasa Raghavachar
of Divumale re the
observance of the Vedanta
Desikar Utsavam in
the temple

Bangalore

Deputy Commissioner's Office.

M.S. No. 181
E. Office.

Bangalore 12th June 1907.

From, H. H. Sparkes Esquire,
Deputy Commissioner,
Bangalore District.

To, L. Anantaswami Rao Esquire B.A.
Secretary to the Government of Mysore
Muzrai Department.

Sir, With reference to your Official Memoranda noted in the margin* forwarding for disposal petitions from Srinivasa Raghavachar of Tirumale in the Nagadi Taluk, re the observance of the Vedanta Desikar Tirunakshatra Utsavam in the Sri Ranganathaswami Temple at the place, I have the honor to state as follows:-

2. The Amildar of the Taluk to whom the matter was referred, reported on enquiry

* No. 1851 dated 28-9-06 No. 5709 dated 30-5-07

enquiry in his No. 437 dated 15th November 1906, that both the Archak and Paricharak being close re-latives were for many years past (without any distinction between themselves), performing the puja of Vedanta Desikar. About September last when the Archak and the Paricharaks wanted to bring in a new Utsava Vigraha for their worship without Government sanction, the petitioner seems to have objected thereto and brought the matter to the notice of the Taluk authorities. Since then there has been some misunderstanding between the two parties.

3. In September last when Paricharak Rangiah who according to the Archaks statement was

worshipping

worshipping, Vedanta Desikar died, the other people taking advantage of this seem to have stopped the puja. Upon this, orders were issued to the Amildar to inform the persons concerned that under the circumstances above represented, non-performance of puja as per manool only disclosed their disobedience, and he was directed to recover the Sanipra-
-kshana expenses from the de-
-faulters. Now the Amildar reports that the Archak has again disobeyed the orders — urging the plea that he never performed puja to this Idol, but the Parichanak only was doing it and that nothing is paid to him extra for this work. The Amildar reports that he has withheld

the

the disbursement of the pay
or allowance due to the Archak,
pending the receipt of orders
in the matter. The present Pari-
charak also is stated to have
refused to perform Puja to Vedanta
Desika unless he is given a
monthly allowance of 20 seers of
rice and one Rupee in cash. It
would further appear that so far
back as 1862-63, a dispute arose,
as to whether the Archak or the
Paricharak should be made to do
the Puja to the Idol of Vendanta-
Desikar and that the records then
sent to Government for orders are
still pending in the Muzrai Department.

4. Under the above circum-
-stances, I request to be favoured
with your instructions in the matter.

5. The entire file of Vernacular

P.T.

sion Officer's Yadr No 1951 dated
26th May 1907 is submitted herewith.

I have the honor to be,
Sir,
Your most Obedient Servant,

[illegible] Pandey
Dy-Commissioner

Dft for approval

SLG

Mus I A]

190

From

124-9

To

The Dy Commr
Bangalore Distt

Dated

Despatched 16.1.07

Received

General No. 1711

No.

Enclosure No. 1 1 1

Adverting to his letter no 181 dated 12th June 1904, ~~submitting a report reporting with reference to~~ regarding the ~~the observance of the~~ Vedanta Desika's utsavam in the Sri Ranganathaswamy temple at Nagadi, ~~that he has~~ has the honour to observe back as 1862-3, a dispute arose as to who should do the puja to the idol ~~Conduct worship to the Vedanta~~ of Vedanta Desikar -- whether

and it is reported that so far

GPB—5,000—21-7 06

~~Dikshit~~ and that the records were then submitted to Govt. for orders, are still pending in the Municipal Deptt. ~~has the~~ Pmt- no such records are traceable in this office.

~~honor to request that the~~ number and the date of the communication under cover of which the records ~~are~~ to were forwarded, may be kindly intimated to this office to be informed of the no and date of the ~~the~~ same

2) The vernacular records are herewith returned for reference and re-submission

By order,

Dfd) 28/6/07
Secretary

Ps
25/6/07

174-92 SRS

Muz. 3]

GOVT. OF H. H. THE MAHARAJA
OF MYSORE.

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No. 414, Dec-92

The accompanying Petition No. 5683
dated 14th June 1907 received at this
Office from K Srinivasa Setty
and a number of other residents
of Nagasi complaining of the
non-conduct of services in the
Sri Ranganathaswamy temple
at the place and praying for
the appt of Dharmadarsis to ~
supervise the working of the instn
is forwarded, ~~together with its~~
~~enclosures~~, to the Dy. Commr
Bangalore with favr
of enquiry and ~~disposal~~
Report

By Order,

12/7/07

*Secretary,*
*Muzrai Department.*

BANGALORE,
12 7 19

11/7/07

Encl & the petn.

Dbt as proposed

S.A.G

Muz 1 A]

190

From

28/8

To

The Dy Commr

Bangalore Distt

Dated

Despatched 8.4.04

Received

General No. 1[illegible]

No. 1[illegible]

Enclosure No. Petition & its encls.

Has the honor to forward herewith petition recd no 902 dated 21st August 1904 presented by Srinivasaiengar and Tirumala Char. Archaks of the Sri Ranganathaswamy temple at Tirumale, magadi Taluk, stating that it is usual for the Sarvekarak to do Puje to the Sri Vedantacharyar in the said temple and praying that the portion of their pay held under attach-

GPB—3 000—21 7 03

for failure to conduct worship to the Sri Vedāntachariyar may be ordered to be refunded to them.

2) The Dy Commr is requested to enquire into the matter and submit a detailed report on all the allegations at arrears date. contained in the petition. ~~Pending disposal of the appeal the Dy Commr is requested to issue necessary instructions to the Amildar to withhold the pay~~ It should also be reported whether under the rules of the case the Amildar was right in stopping the pay of the Peturs without sanction from higher authority.

By order

DBH 27/4/07

No. 1286/2.9.07 Secretary.

Sent to the petr 27/8/07

Muz. 1 A]

190

From

To

The Dy. Commr
Bangalore Dist

Dated

Despatched

Received

General No.
No.

Enclosure No.

In contn. of this
office no 190 dated 16th July
1904,
has the honor to forward
herewith another petition
Regd. no. 629 dated 4th August
1904 from Acharanyapurusha
Sreenivasaraghavachar re
the Vedanta Vedikai Utsa-
vam in the Tirumale temple
and to request that the
information asked for

GPB—3,000—21 7 03

furnishes at an early date.

By order

No. 1485

Secretary

13/4/87

Sent to the Pers[illegible]

Muz 14]

MUZRAI SECRETARIAT.

190 —190

From

L. ANANTASAMI RAO, Esq., B.A.,
*Secretary to the Government of*
*H. H. the Maharaja of Mysore,*
*Muzrai Department*

To

The Dy Comm^r,
Bangalore Distt

Dated
Despatched 20.11.09
Received
General No. 2772
Muzrai F. No

Enclosure No. 0/1

---

In continuation of
this office no 1484 dated 13th
September 1904, has the
honor to forward herewith
another petition registered
no 1688 dated 10th October
1909
from Acharyapurusha Sree
nivasaraghava char praying
for early orders regarding

the Vedanta Desikan's Utsavam
in the Tirumala temple and
to request that the inform-
ation already called for on
the subject may be furnished
at an early date.
~~without further delay~~

By order,

DBH 17/10/07
Secretary

No 2748
Encl: to the petn.

Muz. 1 ]

190

From

16/12

To

The Dy Commr,
Bangalore Distt

Dated

Despatched 16/12/07

Received

General No. 2775/

No.

Enclosure No. ---

In continuation of this office no 2044 dated 20th October 1904, has the honour to forward herewith another petition registered no 2491 dated 13th December 1904 from Acharya-Purusha Sreenivasaraghavachar regarding the Vedanta Desikar's utsavam in the Sri Ranganathaswamy temple at Sirumale in the Magadi Taluk. As previously

GPL—3,000- 19-9 07

Constantly received in this
Office on the subject, the
Dy Commr. is requested
to give his personal attention
to the matter and furnish
the information already called
for at a very early date
to enable Govt to pass early orders
~~disposal of~~ on the case.

By order

Sd/ 15/12/19
Secretary

Note to the petr:

1907 & 87

From

The Dy. Commissioner
Bangalore Dist.

To

The Asst Secretary to the
Govt of Mysore.

Dated //.

Despatched January 1908.

Received

General No.

M S No. 76

Enclosure No. / file

---

His N°. 4140 of 24.7.07.

---

Reports with records on the petition of Dr. Srinivasa Chetty and others re the alleged non-conduct of Services in the Sri Ranganathaswami temple at Srirangala, Nagadi Taluk

Srinivasa Raghavachar
Achan Sampurnesha in
re temple dooty Purana service?

08/1908

M.S. No 76

E. H. Co

angalore

Deputy Commissioner's Office.

Bangalore 11th January 1908.

From,

D. Devaraj Urs Esquire

Deputy Commissioner.

Bangalore District.

To

L. Anantadama Rao Esquire B.A.

Secretary to the Government of Mysore

Muzrai Department.

Sir, With reference to your Official Memorandum No 414, dated 24th July 1907, forwarding for enquiry and report, petition received from K. Sreenivasa Setty and others complaining of the non-conduct of services in the Sri Ranganathaswami temple at Lakkumale in the Magadi Taluk, I have the honor to state that the Amildar while reporting that the services are being regularly

1. Mr. Shanmuga.
2. " Soorappa.
3. " Ramiswara Raghavendrier
4. " Singri Rangappa Setty
5. " Doddee Rangappa Setty.

Regularly conducted in the Temple, recommends the appointment of the marginally noted 5 persons as Dharmadarsis for the temple.

2. The Closepet Sub Division Officer in submitting the Amildar's report, supports the Amildar's recommendation I therefore request that you will be so good as to obtain the sanction of Government for the appointment of the said persons as Dharmadarsis, for the better management of the temple affairs.

3. The file of vernacular records ending with the Sub Division

Oh. 1

No 1

Officers Yadr No 965, dated 26th December 1907, is herewith forwarded for reference and Kind Return.

I have the honor to be,
Sir!
Your most Obedient Servant,

To

Deputy Commissioner
Amb

30.1.08

Typed

S.N.

4.2.08

Dft. for approval

Muz. 1]

190

From

To

The Dy Commr

Bangalore Distt.

Dated

Despatched 5.2.08

Received

General No. 3522

No.

Enclosure No.

Adverting to his letter no 46 dated 11th January 08 reporting on the alleged non-conduct of services in the Sri Ranganathaswamy temple at Tirumale in the Magadi Taluk and proposing the apptt of Dharmadarsi, has the honr to invite reference to the marginally-noted communicn from this office regarding the Vedanta Desikar's —

× no: 1285 Dt 2:9:1907.
" — 1486 Dt 13:9:1907
" — 2047 Dt 20:10:1907
" — 2873 Dt 8:12:1907.

GPL—3,000- 19-9-07

Worship in the said temple and to request that the information therein called for may also be kindly furnished at a very early date → Enquiries also whether Sreenivasa Rao has been recommended as one of the Dharmadarsis on the Establishment of the temple in any capacity. Whether any Dharmadarsis were appointed and if so what has become of them should also be reported.

2) The vernacular records are herewith returned for reference and re-submission.

By order

D(A) 4/2/08

Secretary.

27/1/08

4 3

Muz. 1 ]

190

From

To

The Dy. Commr
Bangalore Distt

Dated

Despatched 10 5 08

Received

General No. 5 / 15
No.

Enclosure No. 1

In contn of this office
No. 3583 dated 5th February 08,
has the honr to forwd
herewith petition registered
no. 3144 dated 4th idem from
Acharyapurusha Srinivasa
Raghava char regarding
the Vedanta Desikar's worship
in the Sri Ranganatha Swamy
Temple at Srirangala in the nagara
Taluk and to request that

G P L—3,000- 19-9-07

Ms.

- The submission of the
callers
report may be expedited

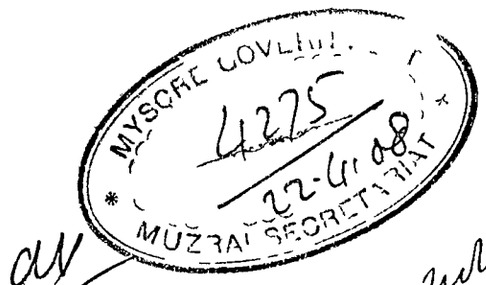
By order -

Sd/- 11/3/88

Secretary

4/3/1988

Put up to the petn




1907 & 08

From

The Dy. Commissioner
Bangalore Dist.

To

The Secy. to the Govt. of Mysore
Muzrai Dept.

Dated 20

Despatched 21 April 1908

Received

General No.

M S No 99

Enclosure No. 1 folio

---

His No. 190 of 16.7.07.

---

States re the Vedanta Desikar's Utsavam in the Sri Ranganathaswami temple in Doramale, Magadi Taluk.

Office of the Dy.Commisioner, Bangalore District.

M.S.No. 99. E. 1/4/8 Dated Bangalore, 20th April 1908.

From

B. J. Kumarasamy Naik Esquire B.A.,

Deputy Commissioner, Bangalore District.

To

L. Anantasamy Rao Esquire B.A.,

Secretary to the Govt.of H.H.the Maharaja of Mysore,

Muzrai Department.

Sir,

With reference to your docket No.190 dated the 16th July 1907 and subsequent reminder No.1484 dated the 13th September 1907, re the Vedanta Desikar's Utsavam in the Sri Ranganathaswamy temple at Magady, I have the honor to state that no reference seems to have been made from this Office on the subject. It will be seen from the Amildar's report No.135 dated the 3rd May 1863 that the Paricharak was worshiping the Vadanta Desikar's idol.

The entire file of vernacular correspondence ending with Closepet Sub-Divisional Officer's Yadi No.1281 dated the 20th March 1908, together with the Amildar's report of 1863 is herewith forwarded for reference and kind return.

I have the honor to be,

Sir,

Your most obedient servant,

Deputy Commissioner,

Bangalore District.

B.N.S.

48

Draft as per orders
Mysore
5/10

Read,

Memorial registered

No. 553/1808 dated 25th Sept. 1906
addressed To H. H. the Maharaja
by Srinivasaraghavachar,
Acharya Purusha of the
Sri Ranganathaswamy
temple at Srirangam in the
Nagari Taluk. representing
that it was wanted
for the Archak To do
Puja to the Sri Vedanta
Desikar ~~and other Acharyas~~
~~yars~~ and praying
for orders being issued
to conduct Srinaksha-
tram utsavam etc
any kitchi.

Petition rec'd,

no 902 dated 21st August 1907
presented by Srinivasiengar
and Srinivasachar, Archaks
of the Sri Tirumale Ranganatha
Swamy temple stating
that it is usual for
the Archakaks to do
puje to the Sri Vedanta-
achariar in the said
temple and praying that
the portion of their
pay held under attach-
ment for failure to
conduct worship to the
said Achariyar may
be ordered to be ~~withheld~~ disbursed
to them.

Correspondence
ending with letter
no. 99 dated 20th April
1908
from the Dy. Commr.,
Bangalore District

reporting on the above

Order thereon no 27

5638 Enc 1 file
of V. P
17. 6. 1908

In the memorial
read above, Srinivasa
Raghava char, Archaka
Gurusha of the Sri-
Ranganathaswamy
temple at Srirangam
in the Madura Zilla
represents that it is
hereditary for the Archaks
to worship the Sri
Vedanta Desikar and
~~other Acharyas~~. while
the 2 Archaks of the
temple state in their
petition read above, that
it is usual for the
Paricharaks to worship
the Vijayadwaja Acharyas. The Dy.
Commr

records in the
Correspondence read alone,
that both the Archak
and the Parichakarak being
close relations were
for many years past,
performing the duties of
Vedanta Desikar, that
about September 1906
when the Archaks and
the Parichakarks wanted
to bring in a new Utsava
Vigraha for their sitting
Govt sanction, the
memorialist seems to
have objected thereto
and brought the matter
to the notice of the
Police authorities,
and that since then
there has been

some misunderstanding between the two parties He further reports that in September 1906 when Sanichanak Rangiah who according to the Archak's statement, was worshipping Vedanta Desikar, died, the other people taking advantage of this seem to have stopped the puja, that ~~upon his~~ therefore orders were issued to the Amildar ~~to inform the~~ to direct the persons concerned that non-performance of puja as per manual only discloses their disobedience and the Amildar

was directed to recover
the Samprakshane expenses
from the defaulters
He states that the
Archak has again
disobeyed the orders
urging the plea that
he never performed
puja to this idol but that
the Parichark alone was
doing it, and that
nothing is paid to
him extra for this additional work.
The present Parichakak
also is stated to have
refused to perform
puja to Vedanta
Desikar unless he
is given suitable

therefore

remuneration. The

Dy. Commr adds that

so far back as 1862-3

a dispute arose as to

whether the Archak

or the Garichaarak should

be made to do duty

to the idol of Vedanta

Desikar and the records

then sent to Govt.

for orders are still

pending in the Mysore

Deptt. On enquiry from

this office as to the no

and date of the com-

munication under

copies of which the

above records were

submitted to Govt. the

Dy. Commr replies

~~in his final communication~~
on the subject. That
no reference seems
to have been made
from his office on the
subject and submits
the Auildar's report
of 1863 also to have
been traced out in
~~the Collectorate records~~.
In his order no. 176
dated 9th September 1907
the Dy. Commr. states
that it is clear from
the ~~above documents~~ orders passed on this subject in 1862-63
that the Panchayat was
conducting worship to the
Acharya Swamikaru
has directed that the
same should be brought into effect.

It is also reported that the arrears of pay claimed by the Archaks have since been disbursed to them.

(2) Under the circumstances reported the Govt. are pleased to approve of the Dy Commrs. order directing that the Sanicharak should do the duties of Puja to the Desikar Vigraha in the Sri-Ranganathaswamy temple at Srirangam, the petitioners should be informed accordingly.

by order
14/4/05
Secretary.

To the Dy. Commr, Bangalore
With reference the record